THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

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LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, JUN.

Foreign Correspondence.

FROM OUR ENGLISH CORRESPONDENT.

HOWARD "THE PHILANTHROPIST."

When Dr. Layard's highly interesting volumes came into our hands a short time since, almost the first thought was—"There must be a notice of these volumes sent to *The Independent*." Before the pressure of current events afforded time or space for the fulfillment of this intention, lo! in *The Independent* "pen readings" of Layard's Nineveh, from a New York edition. So also in the case of Mr. Isaac Taylor's last work, on Loyola and Jesuitism; and probably ere these lines can cross the Atlantic, "*John Howard, and the Prison World of Europe, from original and authentic documents*," will have been reprinted, reviewed, and extensively read in the United States.

HOWARD has found a worthy and congenial biographer in Mr. Hepworth Dixon. His work is adapted to prevent the name of HOWARD from becoming a mere impersonal sign, indicative, indeed, of active benevolence, but without suggesting the man and his actual life. It is remarkable as being contrary to the generally received opinion that

"The child's the father of the man,"

that Howard had passed the meridian of life before he commenced the career which rendered his name so illustrious, and called forth the eloquent eulogium of Burke. Even then it was what some would deem an accident—an accident with a reluctant philanthropist to adopt the idea which became his very life. He was appointed Sheriff of Bedford—of Bedford, whose bridge sustained the damp and unwholesome "*den*" in which the great Dreamer laid him down, and had visions of life and of death, and almost entrance within the gates of the city, the New Jerusalem. But, stranger still, Howard was made sheriff, though disqualified. At that time, and down to a comparatively recent period every officer of the State, from the king down to the exciseman, was compelled to be of the Established Church. He must receive the holy communion at the hands of the priest of the State Church before he could be inducted to office, and thus "the symbols of atoning grace" became to the profane, the scoffer and the infidel, "the picklocks of a place." Yet Howard being a nonconformist, became sheriff, and did *not* take the test, nor suffer the penalties consequent upon *not* doing so. *How it was* that Howard became sheriff has *never* been explained, and remains a mystery; but upon this appointment, the motives of which are unknown, turned the whole future life of the courageous and devoted philanthropist. The biographer thus presents Sheriff Howard commencing his public life, he being then nearly fifty years of age:

"BEDFORD PRISON.—In other respects, and apart from the accidents of the case, the prison at Bedford was a fitting scene for the inauguration of his philanthropic career. Its walls were already glorified by the long captivity of Bunyan. Seldom does such a combination occur. From that obscure and petty prison proceeded, but at a long interval of time, two of the noblest and most precious works of man—Bunyan's Pilgrim's Progress, and Howard's Labor of Charity and Love. Here that famous puritan—a man whom Milton and Cromwell would have loved and honored—was confined, for twelve long years, after the restoration of the Stuart dynasty—1660-72—for the high crime and misdemeanor of denying the right divine of kings and hierarchs to govern wrong; and here he not only conceived, but also wrote, his famous allegory, that true and genuine book—itself a genera in literature—which has perhaps done more for the spread of real piety and religio..s sentiment in this country than any other uninspired production—supporting himself the while by his industry in the art of basing tags and purses, which he, in common with his fellow-captives, was permitted to sell to visitors Himself a puritan of the grand and genuine Miltonic stamp, Howard would certainly feel a deep respect and veneration for this prison on Bunyan's account; and here his own efforts and investigations were fated to begin. In the introductory remarks to his great work on the state of prisons, he observes: 'The distress of prisoners, of which there are few who have not some imperfect idea, came more immediately under my notice when I was sheriff of the county of Bedford; and the circumstance which excited me to activity in their behalf, was the seeing some, who, by the verdict of juries, were declared not guilty—some on whom the grand jury did not find such an appearance of guilt as subjected them to a trial—and some whose prosecutors did not appear against them—after having been confined for months, dragged back to jail, and locked up again until they should pay sundry fees to the jailer, the clerk of assize, &c. In order to redress this hardship, I applied to the justices of the county for a salary to the jailer, in lieu of his fees. The bench were properly affected with the grievance, and willing to grant the relief desired; but they wanted a precedent for charging the county with the expense. I therefore rode into several neighboring counties *in* search of a precedent; but I soon learned that the same injustice was practised in them; and looking into the prisons, I beheld scenes of calamity, which I grew daily more and more anxious to alleviate.'"

Here, then, we have the commencement of his glorious career, which we would fain trace step by step, the progress of that charity which indeed began at home, but from home proceeded to the most miserable abodes of Europe. Howard's experiences at Bedford were enlarged before he left England. The prison of the great western port of England recalled up to him such horrors as these:

"PLYMOUTH JAIL.—The jail of which had a room for felons called the Chink, 17 feet long, 8 wide, and only 3½ high, so that a person of ordinary stature could not stand erect in it! This diabolical dungeon was also dark and stifling, having neither air nor light, except such as could struggle through a wicket in the door, 5 inches by 7 in dimensions. Yet Howard learned, with horror, that three men had been kept in this den, under a sentence of transportation, for nearly two months! They could neither see nor breathe freely, nor could they stand upright. To keep alive at all, they were forced to crouch—each in his turn—at the wicket, to catch a few inspirations of air, otherwise they must have died of suffocation, for the door was rarely opened. When Howard saw it, the door had not been opened for five weeks, and yet it was inhabited! He caused the bolts to be shot and an entry to be made; but the indescribable stench which issued would have driven back any less courageous visitor: he however forced his way in, and found there a pallid, miserable wretch, who had languished in that living grave for seventy mortal days awaiting transportation. The prisoner declared to his questioner that he would prefer being executed at once, to being buried any longer in his loathsome dungeon—and no wonder. The rest of the jail was in keeping with this specimen. With his usual clearness of words, Howard thus describes it: 'The whole is dirty, and has not been whitewashed for many years; no court; no water; no straw.'"

It was in the spring of 1775 that Howard left England to pursue his investigations on the Continent; and the results are thus summed up by him in a letter from Bonn, in Switzerland:

"DEAR SIR—I flatter myself that a line will not be unacceptable. As one's spirits are tired with the same subject, it is a relaxation and pleasure to write to a friend; which indeed is my case at present, being just come from the prisons in this place. I had visited many in France, Flanders and Holland; but I thought I might gain some knowledge by looking into the German police. I have carefully visited some Prussian, Austrian, Hessian, and many other jails. With the utmost difficulty did I get access to many dismal abodes; and, through the good hands of God, I have been preserved in health and safety. I hope I have gained some knowledge that may be improved to some valuable purpose."

After having been thus employed for three years, and having traveled 13,418 miles, he began to prepare his manuscripts for the press, and from those labors and that volume resulted one of the greatest reforms ever effected in the administration of human affairs, and a mass of human suffering from unchecked brutality and ruffianism—from neglect, starvation, and the terrible jail fever, has been for ever removed.

It is impossible here to follow the philanthropist through twelve years of successful exertion, during which he traveled upwards of 42,000 miles, and expended on traveling expenses and donations to the miserable, upwards of £30,000. Nor can we exhibit the private sorrows which pressed upon his spirits: it will be remembered that this best of men was afflicted with the worst of sons, who paid the penalty of his folly and his sins by the loss of life.

The act of devoted heroism by which Howard sacrificed his life at Kherson, in 1790, is well known, and need not be transcribed. The following account of his habits will be read with special interest now, when a fatal epidemic, having some relation to those to which Howard was so often exposed, is ravaging continents:

"HOWARD A VEGETARIAN AND TOTAL ABSTINENCER.—Howard ate no flesh—drank no wine nor spirits—bathed in cold water daily—ate little, and that at fixed intervals—retired to bed early—rose early. Such was the programme of his personal course. This regimen enabled him to penetrate fearlessly dungeons into which jailers, and physicians even, dare not follow him. From his youth upward—the lesson of abstinence had no doubt been learnt in his father's puritanical household—his diet had always been of the simplest kind—and as he advanced in years the habit of temperance grew stronger and stronger. Some details of his way of living while at Warrington have been preserved—which, as they were of a kind with his usual habits, are not unworthy of record in this history. Every morning, though it was then in the depth of a severe winter, he rose at two o'clock precisely, washed, performed his orisons, and then worked at his papers until seven, when he breakfasted and dressed for the day. Punctually at eight he repaired to the printing-office to inspect the progress of his sheets through the press. There he remained until one, when the compositors went to dinner. While they were absent, he would walk to his lodgings, and putting some bread and dried fruits into his pocket, sally out for his customary exercise, generally a stroll in the suburbs of the town, eating as he trudged along his hermit fare, and drinking therewith a glass of cold water begged at some cottager's door. This was his only dinner. By the time that the printers returned to the office, he had usually, but not always, wandered back. Sometimes he would call upon a friend on his way, and spend an hour or two in pleasant chat—a recreation he rather liked; for though anything but a gossip, he had all the social instincts largely developed in his nature. At the press he remained until the men left off their day's toil, and then either retired to his modest lodgings, took a simple dish of tea or coffee, performed his household religious services—a sacred duty, which he never under any circumstances, whether at home or abroad, suffered himself to omit—and retired to rest at an early hour; or repaired to the residence of the Aikins, to consult with the future doctor upon any corrections or alterations which might have occurred to him during the day; in which case also he retired at his regular hour.

"Beyond the safeguard of this severe and patriarchal regimen, the precautions taken by Howard to repel contagious diseases were very simple at first—such as smelling at a phial of vinegar while in the infected cell, and washing, and changing his apparel afterwards; but, in process of time, even these expedients were abandoned as unnecessary. The question of how he preserved himself free from contagion being often pressed upon him, he replied—and his words are eminently note-worthy—'Next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells, and while thus employed, 'I fear no evil.'' And in this belief and fearlessness of ill, he passed all perils—like Shadrach, Meshach and Abed-nego of old through the fiery furnace of the Persian king—without a hair of his head being injured. In all ages of the world such has been the defensive armor of heroes and martyrs; such the inspiration and the impulse of all great thoughts and holy deeds!"

The following remarks of the biographer not only exhibit in a favorable light his special qualifications for the work, but the spirit with which he treats one of the great problems of the age—the question of SECONDARY PUNISHMENTS:

"In almost every country of the continent which Howard had yet visited, he had found the prisoners employed. This was the strong point of contrast with the usage in England. In fact, hard work was the chief correctional agent at that time in operation abroad. In this country correction was hardly thought of—confinement was the one thing aimed at. In several foreign cities he found the offenders at work in sight of the general public. As their crimes had been aggression upon society, so under the surveillance of the corporate body which they had wronged were they compelled to make atonement and compensation by their labor—being employed in rough, hard, menial work. For the greater part they were occupied in cleaning the streets, repairing the highways, cutting stones, and so forth. Nor did the humane and judicious inspector discover that any ill consequences flowed from these open day punishments. The labor so obtained was useful in some degree to the state; it inured the culprit to habits of unceasing industry; and it had a wholesome effect upon those classes of the community from which the criminal population springs."

For the Independent.

THE CANARY AND CAPE VERD ISLANDS.

BY L. D. JOHNSON, LATE OF THE U. S. NAVY.

In my last, I alluded to the gentle trade winds, which, following the sun, blow in one direction for more than six months of the year. When these winds lull away, there is hardly a ripple to be seen on the great deep, which spreads out far as the eye can see, like a vast mirror. We lay thus becalmed nearly all one lovely Sabbath; and had there been nothing to divert our attention from the sluggish sails which hung flat against the rigging, the monotonous scene would have been wearisome indeed. But such was not the case. Before us, in imposing grandeur, the great Peak of Teneriffe, which raises its vast dome 12,000 feet (nearly two miles and a half) into the heavens, was now in plain sight.

The *Canary Islands*, twelve in number, six large and seven smaller ones, form a little archipelago, or village of islands. Standing on this peak in a clear day, one can overlook them all, although some of them are at a distance of many leagues. How grand the prospect! Many a traveler besides Humboldt has enjoyed this sight. The peak, thrown up, doubtless, by some mighty submarine volcanic eruption, rises abruptly out of the ocean, and forms a fine landmark for mariners. In the days of Columbus it was an active volcano. The crater on its summit now contains a great quantity of water, about which there is a tradition that it used to rise and fall with the tide. The original natives of this island, who were called *Guanches*, called this mountain by a name which, in their language, signified *hell*, because it belched forth both fire and brimstone. On a calm sunny day, it is indeed a noble object.

On the 15th of November, just two months from the day we lost sight of Sandy Hook, we came to anchor before the town of *Porto Praya* on St. Jago, one of the Cape de Verd Islands. It was an eventful day. About one hour before entering the Roadstead, one of our ablest and most noble-hearted sailors breathed his last! He had been confined to his cot but a few days, when his disease took an unexpected turn, his mind began to wander, and just as I began to feel the necessity of urging him to a preparation for his last change, he became incapable of receiving instruction! "Procrastination! that thief of time." With his mind unhinged, he would sometimes cry in an incoherent manner for God to have mercy upon him, and in a tone of great earnestness plead with his *mother*, as if she were at his side, to *forgive him*; and thus he continued to do, until his voice was lost in death. He was placed in a decent coffin, and left in the burial place of strangers and heretics. Through the generous donations of our naval officers and men, the ground has been enclosed and thoroughly plastered with lime and whitewash. Being located on a hill-side, which slopes up from the shore, we could see it from the ship.

I went on shore on the Sabbath for the purpose of attending church, but was too late. The town is regularly laid out, having three wide streets running parallel with each other, with a handsome square, or parade ground, on which fronts the governor's house, the barracks, and other public buildings. Most of the houses are of one story, and all of stone laid without mortar, and thatched with cane and cocoa leaves. They are usually without floors, but the ground is made very hard, so that it can be swept and made to look neat. But altogether I never saw a meaner looking people, unless I except some tribes of Indians I saw in the West. The population, including the soldiers, is about two thousand. There is one church and plenty of priests. In the fields were oranges, bananas, lemons, plantains, cocoa-nut trees, sugar cane, coffee trees, and others whose names I did not know.

These islands are under the dominion of Portugal, many of whose citizens have been banished here for some crime done in the mother country, and are here permitted to hold slaves! The *Cape Verds* are ten in number; five of them bear the names of *saints* adored by the Portuguese Catholics—St *Anthony*, St. *Vincent*, St. *Lucia*, St. *Nicholas*, and St. *Jago*. The others are the Isle of *May*—so called for having been discovered on May-day, *Bonavista*, *Sal* or Salt Island, *Brava*, and *Laten Rock*. They were discovered by the Portuguese in 1449, and are called Cape de Verds, not on account of their own verdant appearance, but from the name of the *cape* lying opposite them on the African shore, from which they are distant about 160 leagues. Columbus was induced to stop at these islands on his third voyage, to obtain goats and cattle to supply his ships; but expressed his disappointment at finding such barren hills, and not so much verdure as their name betokens. The ochre colored sunburnt hills of St. *Jago* have such a dry, barren appearance, that the eye soon becomes wearied at seeing them. But the valleys! Oh! these valleys, glens, and gorges are worth seeing. The leafy trees, such as the palm, the cocoa, banana, and plantain, give them a fresh and inviting appearance.

Living within 14 degrees of the equator, under the burning rays of a tropical sun, the people have no winter to provide against, nor do they *need* any more clothing than their own standards of fashion may require them to wear; so that those who find it difficult to come up to the custom of the times, feel no special inconvenience, so far as the climate is concerned, in going naked. As for food, they have enough and to spare of the largest and sweetest oranges I ever saw; also delicious water melons and bananas in abundance, which they can sit in the shade and eat while the thermometer is up to 90 deg. Then if they wish for something more substantial, they can cook the *casada*, which is a good substitute for both bread and potatoes. These, with goats' and cows' milk, are so plenty, that all can have enough, except in times of drouth. They live without much care or labor. Through the middle of the day, until the extreme heat of a vertical sun is cooled by the evening sea breezes, they usually sleep. Their floorless hovels contain but little furniture, or anything which we are apt to deem essential to comfort; yet, being well provided for by nature, they appear to be the most listless and contented people in the world.

The Isle of *May* is the most southern and the most fruitful of the group, and where the greatest number of individuals banished from the mother country, reside.

Very little was known about these islands by the American people, previous to the great famine, which occurred in the year 1831. It was occasioned by a long-continued drouth, which parched up the fields, destroyed the maize and other crops, and reduced the whole population to a state of starvation. It was computed that not less than ten thousand died on the several islands by starvation. On an appeal of our consul residing here, some of the Atlantic States rose up to the call of suffering humanity, and loaded several ships with provisions, and by the timely arrival of these bountiful supplies, the living were snatched from the clutches of the relentless devourer, and kept alive until the rains again revived the parched earth. There are many people still living on these islands who were rescued from starvation by these timely exertions, and who speak of America with tears of gratitude.

Porto Praya is the depôt of our naval forces on the coast of Africa. It is here that our naval stores are deposited, where our men-of-war come in to refit with provisions and water, and from whence they depart to their several cruising grounds and stations. With not a single chaplain in the African squadron, and in view of the thousands of our own seamen who come into Porto Praya in the course of a year, I felt when I was there that this was just the place for a faithful colporteur, where he might labor successfully for the good of souls. Should he do nothing more than visit the ships which come into the port, and supply the demand which he might help to create for good reading, it would be a great work. Seamen, especially in our naval ships, where they find so much leisure, are a reading people. After having been out a long time, and read up every kind of light reading which they chanced to take with them, and all they can obtain by exchanging with each other, even one ship's company with that of another, then they are ready to greet the Christian *colporteur*, and will eagerly look over and buy his publications. I know, in some instances, they substitute Baxter's "Dying Thoughts" for the most hateful of the vile books that circulate on board a man-of-war.

As for the priesthood, who in Madeira showed themselves so intolerant to Dr. Kalley and his Bible-readers, I think they would not trouble themselves about the labors of a colporteur who might be distributing books among American seamen in a language which the islanders do not understand. And should such a laborer get up schools among the natives, as Dr. Kalley did at Madeira, and introduce the Bible among them in their own language, I cannot believe that there is energy enough among the ignorant, stupid priests of the Cape de Verds, to ever disturb the nerves of a judicious, soul-loving colporteur. I have a desire to see something done for these people; and if these remarks shall do nothing towards calling the attention of our Christian philanthropists to a consideration of the subject, it is a relief to my own mind to present them through your columns.

It is a pleasure to have seen these islands, especially the glorious sunsets, with the golden fringe on the clouds, of a hundred fantastic shapes. Such clouds, with such a variety of colors, are never seen in higher latitudes. But oh the beauties of a tropical night! If Washington Irving had ever sailed along by the Island of *Sal*, as we did one clear starlight night, when we were glad to cool off in the gentle breezes of the evening until a late hour of the night, after having passed through an extremely hot day, I should think he must have written the following paragraph on some such occasion:

"Indeed there is a beauty in a tropical night, in the depth of the dark blue sky, the lambent purity of the stars, and the resplendant clearness of the moon, that spreads over the rich landscape, and the balmy groves, a charm more touching than the splendors of day."

ORIGINAL COMMUNICATIONS.

For the Independent.

PREACHING WITH NOTES.

MESSRS. EDITORS.—I have recently seen (extracted from your paper, I think) another edition of the oft-repeated story that Rev. Mr. Warham, on Dr. Mather's testimony, was the first man in New England who preached with notes. I think this is an error which should be corrected—a misconstruction of Dr. Mather's language. His words, as cited from Morton's Memorial, are these: "I suppose the first preacher that ever *thus* preached with notes, in our New England, was the Rev. *Warham*, who though he were sometimes faulted for it by some judicious men who had never heard him, yet when once they came to hear him, they could not but admire the notable energy of his ministry. He was a more vigorous preacher than the most of them who have been applauded for never looking into a book in their lives." Davis, the editor of Morton, p. 62 Appendix, says the meaning is probably that Warham was the first man in New England who *so* preached, *i. e.* so little confined to his notes. If the language of Mather is rightly quoted, and Davis is right in his exposition of the words, the story about Warham is untrue. There is an important difference in the two statements,—"Warham was the first man who preached with notes," and "Warham was the first man who *thus* preached with notes." We can remember the day when most Congregational ministers in New England used a large black book with the sermon in it, held up to the eyes and read off in a very confined and stately manner; and that extempore preachers very properly condemned and ridiculed this culpable fashion. If the early Fathers of New England *so* preached at antipodes with their *Ranter brotherhood*, and handed down the custom, Warham's innovation would make a great noise, and bring censure upon him from the reverend fathers, because he stood *alone* in the improvement. His *notes* did not divert his eye from the audience, nor confine his free voice and action. He used notes as though he used them not, and the "notable energy of his ministry" was more admired than that of the book reader, or of the noisy and crude extemporizer. Warham poured out his soul of fire, *aided* but not *trammeled* by his written preparation; while other ministers either read off their notes in a "holy tone" with their eyes fastened on the page, or bent the head up and down over the manuscript laid on the desk, somewhat in the manner of a hen picking up from the ground kernels of corn.

W. L.

WAR A SCHOOL OF CRIME.

The article in your number of Oct. 4th, headed "The Northford Tragedy," informs your readers that the principal actor in that horrid affair, having gone through a preparatory course in the grog shops of "Old Connecticut," finished his education in the army, mainly during the Florida War. Our horror of intemperance is aroused anew, and with good reason; and we detest the man who, for paltry gain, sells the demonifying draught, and also those who uphold his business knowingly. But are these *all* who have facilitated his education as a murderer? Who of us is guiltless? Who of us have used all practical efforts to prevent war? Who of us have not spoken of it, and of actors in it, in a manner and with a tone that have caused youthful hearts to thirst for its renown, its fancied glories, its opening way to the higher honors of the land, and thus rendered them easier victims to Satan, who cares not whether his victims come from the bacchanal revel, the battle field, or the scaffold? Ought we to expect the graduates of the camp to be content with their *diplomas*, and never to practice the intemperance, or the awfully brutal and cruel licentiousness, which they learned in that school? Yes, learned it from the example of those whose *bravery* and *gallantry* are heralded by the press, and their fame speeded on by Christians. How many shudder at the detail of their deeds to the Mexican wife and daughters, inflicting woes inexpressibly greater than simple death, Are passions thus created and fed to lie dormant, *because peace is declared?* What has this land yet to reap of such fruits from the war with Mexico! The harvest has hardly begun, of ruin to many a now happy home, of blighted prospects and ruined peace to many a now confiding and happy maiden, ignorant of the process of gathering soldiers' laurels. Oh, when will they crown the peacemakers? When honor skillful and successful peacemaking diplomacy? When cease to praise those skilled in human destruction? Christians! will you blow their trumpet? Beware *how* you speak of them before children and youth! Will any hereafter *dare* to stand beside a huge loaded instrument of human destruction, when it bears, in blasphemy, the name of those blessed by Christ, (Himself the "Prince of Peace") "The Peacemaker?" Let us use every effort to hasten the promised day, when men shall beat their swords into

PLOWSHARES.

For the Independent.

MISPLACED COURTESY.

MR. EDITOR:—The Bible approves of courtesy, certainly. It enjoins it in so many words: "Be courteous." But I sometimes meet with instances of it in the pulpit which seem to me to be out of place. "Sing, *if you please*," such a psalm. And why not, "if you please," let us pray; and, "if you please," let us preach? Really, this is too much in the manner of an auctioneer: "If you please, gentlemen, give us a bid!" Why, what is the minister placed in the pulpit for, but to conduct the exercices, of course? The propriety of his doing so, in the matter of giving out hymns as well as the rest, is conceded to him once for all at his installation, and it needs not that he should ask the concurrence of the congregation every time he rises in the pulpit.

DE RUE.

For the Independent.

BERLIN, CONN., Oct. 4, 1849.

Foreign Missions in Hartford County.

MESSRS. EDITORS:—At the late meeting of the Auxiliary Foreign Mission Society, of Hartford South Consociation, it was voted that portions of the Report of the Executive Committee then presented should be offered to some of our religious papers for publication. In compliance with this vote, I place at your disposal the following portions of that report, leaving it of course for you to decide whether they are worthy of a place in your columns.

Respectfully yours,
WILLIAM W. WOODWORTH.

EXTRACTS FROM THE REPORT.

Looking back over the last ten years we find that the receipts of this Auxiliary have varied very little from year to year. There has not been a regular progress in the amount of our contributions. There are three reasons why this progress was to be desired. One is, that the sum contributed never has been proportioned to the ability of our congregations. There may be a few who give according as God has prospered them;—perhaps some on whom, as on the ancient churches of Macedonia, the grace of God is so bestowed that, to their power, and beyond their power, they are willing of themselves, from the promptings of their own pious spirit, to give for the promotion of the Savior's cause. But these are exceptions to the general rule, and are *chiefly* the poorer members of our churches—those whose deep poverty abounds unto the riches of their liberality. The mass of Christians content themselves with giving the merest fraction of their income—what they can conveniently spare, without denying themselves a single luxury, or ceasing to grow rich, and think that *thus* they do their duty to Christ, and to the world for which Christ died. This shows a low state of benevolent principle, and consequently of piety. A progress in piety is a progress in this grace also—a grace which labors, and prays, and denies self for the eternal welfare of others, and which needs no interpreter but its own rich experience of the saying of Jesus: "It is more blessed to give than to receive." Now, giving for the cause of God is one means of increasing this benevolence, and of crucifying that covetousness which is so hostile to the spirit of the Gospel. The missionary enterprises of the Church are therefore to be regarded as among her most efficient means of growth in grace. Benevolent action is essential to the healthy development of the Christian life. The law of that life is to act from the center outwards; and the farther it sends forth the pulsations of its benevolence, the healthier and more vigorous is its action at the heart. So has it ever been; so from the nature of piety—the greatest of whose graces is charity—must it ever be. When it acts outwardly for the good of others, it grows and strengthens; when it ceases to do this, it becomes consumptive, or sick of a palsy, and dies. Wherever and whenever the Church has been most scripturally active and aggressive, there and then *all* the graces of Christianity grow most rapidly and vigorously. The amount of spiritual loss, therefore, which we have incurred by this want of progress—where the room for progress is so great—exceeds the power of human calculation. Earthly arithmetic has no rule by which to estimate spiritual loss and gain; but it will be computed by the arithmetic of eternity.

A second reason why there should have been progress in our receipts during the last ten years is, that during that time the ability of our congregations has increased. This may not be true of all of them; of some the reverse is true; but it hardly admits of question, that the aggregate amount of wealth possessed by those who are represented in this Auxiliary is greater now than it was ten years since. If this be so, the missionary spirit has diminished instead of increasing; for surely, had it remained the same, it would have given in proportion to its increased resources. It is, however, fair to say, that louder calls have come to us from other quarters, and that new channels are open for our benefactions. Our own country receives, and ought to receive, more of our contributions than it did ten years since; while Europe, with its millions of nominal Christians needing as much as the heathen the pure Gospel, is thrown wide open for our efforts. But still it is doubtful whether the increase of our contributions to all objects of benevolence is proportioned to the increase of our means. It is seldom, indeed, that the missionary spirit of the Church keeps pace with the progress of its wealth. If we trace its past history, we shall find that the period when its benevolence was greatest, and its limits most rapidly extended, was not when its worldly wealth and power were greatest, but when, destitute of these, it acted under the energy of an overmastering faith and a constraining love. Then Christians consecrating themselves and their substance to the work which their Master had assigned them, formed their plans of conquest on the magnificent scale of his promises and commands. But when wealth began to pour in upon them, this spirit of consecration to Christ began to diminish, until, with the riches of the civilized world at their disposal, they left the heathen to perish; or, if they brought some within the sacred inclosure, they but "varnished them with Christian rites." A season of increasing wealth is ever dangerous to Christian benevolence; and at such a season it becomes us to guard with peculiar vigilance against the dangers which then creep so stealthily and, alas! too often, so fatally upon us. But how guard against them? First, by earnest and unceasing prayer, we must secure the constant and copious influences of the Holy Spirit; for it is these alone which can effectually guard the Church of God against the greatest danger which has ever yet in the lapse of ages assailed her spirituality. But, secondly, in connection with this prayer, and as its strongest coadjutor, there must be the constant exercise of the spirit of benevolence. Giving to the cause of God in proportion as he prospers us, is one of the best antagonists to the spirit of worldliness which the increase of wealth is apt to bring upon the Church. The love of the world we must counteract by the benevolence of the Gospel, and cherish this benevolence by exercising it. When the Church does this, she may learn as she has never yet learned, what a depth of wisdom and of kindness to her there is in that divine plan by which Christ has devolved upon her the responsibility of evangelizing all nations.

A third reason why there should have been progress in our receipts is, that this has been demanded by the progress of the work in the missionary field. While we have been stationary, the work has been expanding. From every quarter cheering tidings of success have reached us. Such tidings have come from Africa, whose "able sons" are listening with delight to our missionaries, and are asking for more holy men to tell them of Jesus' love; from China, whose crowding millions are beginning to hear with willing ears of truths which their own Confucius never knew; from India, where, under the benign influence of Christian missionaries, the work of a nation's renovation is going steadily forward; from the plain of Oroomiah and the mountains of Koordistan, where, within these last few months, the descending Spirit of God has performed wonders of grace, that remind us of the scenes of Pentecostal power; from Constantinople and the old cities of Asiatic Turkey, where Armenian Christians, moved by a power from on high, seek in the pure Gospel for that spiritual life and that peace of the soul which their old superstitions could not give; from Syria, where the wild Arab, whose hand has long been against every man's hand, is eagerly asking for the religion of peace and of love; from the islands of the sea, where, almost under our eyes, a race of degraded barbarians have been changed into a christianized people; and from the wilds of our own continent, where the Red Men of the forest have felt the power of the Holy Ghost, and, tamed and civilized, are sitting meekly at the feet of Jesus. And what are all these tidings of success but calls for more laborers, for more means to support them? The seed sown from year to year bears fruit which scatters *its* seed beyond. The field, waving with its whitening harvests, expands thus around every missionary station. Wider and still wider becomes each circle which claims our efforts; and so it will be, if we are true to our trust, till in every quarter these expanding circles cut each other, and our great work is fully and finally accomplished. Success indeed raises up coadjutors for us; but it also creates a more imperative demand for our contributions, and for our sons and daughters While the progress of the work thus requires an increase of the means to accomplish it, shall we dare to remain stationary?

Meanwhile, as if to add to the force of this motive, Providence has been strangely favoring our work. God is turning and overturning; and almost every political change which takes place, whether by the slow progress of events, the silent meeting of the lines of Providence, or by the dashing surges of revolution, removes some obstacle to the progress of the Gospel. Long, until the cheering sound is familiar to our ears, has it been said, "the world is open and waiting for our efforts;" but, as if this were not enough, the world is every year becoming *more* open. So wonderfully does God work by his providence, while the effusions of his Spirit on our missionary stations are an earnest of richer blessings yet to be received and at no distant period, if the Church is but faithful. Looking over the whole area of paganism, we seem to hear the voice of Jesus again saying to his disciples, "Say not ye there are yet four months, and then cometh harvest. Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to the harvest. AND HE THAT REAPETH RECEIVETH WAGES, AND GATHERETH FRUIT UNTO LIFE ETERNAL."

MARSHALL COLLEGE, PA.—At the commencement, Sept. 12th, the address before the literary societies was delivered by Rev. Dr. Yeomans. The graduates numbered 19; the D.D. was conferred on Rev. Henry Bibighans, of Philadelphia, and Rev. John Moody, of Shippensburg.

SELECTIONS.

Death in the Family.

BY REV. LEONARD BACON, D.D.

The time would fail me, if I should attempt to illustrate in detail the moral uses of death, as a part of the system of influences by which God is, in this world, recovering men from their apostacy, and by which, in the progress of slow ages, he is gathering to himself that peculiar people of his own, whose names are written in heaven. But let me call the reader's attention, more distinctly, for a few moments, to one part of the boundless field of thought which has thus been opened before us. Think of death—the known and inflexible law by which all men die—the whole fact of death, as it has its place among the multiplied influences which cooperate, by God's appointment, in the training of a Christian household.

First, then, the parents of that household, from the day of their first affection for each other—the affection in which the family originates,—are cognizant and mindful of the fact that life is a vapor,

"And life's affections, transient fire,
Whose sparks fly upward—and expire."

The vows which they make before God, the Judge of the living and the dead, bind them to each other, and, hand in hand, they pursue their way; but they know, the while, that their journey is to the grave. The light of a pure, deep, glad affection fills their dwelling; but their love for each other is the love of those who know that they must die. The knowledge that this is not their rest; that in a little while they must be parted; that one of them must lay the other in the grave, hangs over them like an invisible presence, and is continually teaching them to set their affections on things above; to lay up their treasure in heaven; to remember the infinite grandeur and the unchanging reality of things not seen. There is in their dwelling none the less of happiness for this; but oh, how much the more of soberness and thoughtfulness; how much the more of the dignity of a spiritual and truly immortal affection. How much the more calmly do the pulses of affection and of enjoyment beat within them. How much the more kindly and forbearingly, how much the more tenderly and seriously do they look upon each other, for remembering that sentence, "Dust thou art, and to dust shall thou return." How much more ready are they to bear each other's burthens, to help each other's faith, to guard each other against every spiritual danger, as they remember the certainty that they must, by-and-by, be parted, and the uncertainty of the hour that is to part them.

But the children born in that house are born to die; and, from the hour of their birth, they are nurtured as with death looking in at the windows. They, indeed, in the unconscious joyousness of infancy, see not the stern presence; they hear not the still but powerful teaching that so illustrates the true philosophy of things; but the arms that encircle them are of those who hear and know the lesson that is ever whispered around them; the voices that greet them tremble with an affection that is sublimed and purified by the wisdom which death teaches. All the arrangements and influences of the household in which these children are born and nurtured, are essentially affected by the recognition of the great law, that all who are born are born to die. This it is that hallows that home, and brings it into a felt relation to eternity, to God, to heaven. This it is that puts unutterable tenderness into the lesson, when the child first bows at its mother's knee, learning to pray. The mother is to die; the child is to die; and who can tell which of the two shall die first; and though the child knows nothing of this, the mother feels it, and the child sobs with an emotion caught by unconscious sympathy with the thoughts that fill the mother's bosom.

Think, again, of the effects upon that household, when death, at last, in some appointed hour, breaks in upon the circle. One place at the table is vacant; one little chair has none to claim it; one little voice, that was like the song of birds, is silent; and, in the place of graves, there is a little mound, to which the feet of mother, father, sister, brother, turn—how often! Think of the effects upon the survivors, individually, and upon the family as a whole. The first thought of "the child's first grief" is, "Would I had loved him more." How much more tenderly and seriously do they all love each other for that bereavement. How much more familiar, and yet how much more serious does the thought of death become. Upon one and another of the survivors, in the tenderness of childhood, impressions are made by that bereavement which will last forever; impressions which, in their effect upon the character of the intelligent and spiritual being, are worth more than all the pain and all the sorrow. Long afterwards, the image of that little one, called up by some resistless association of thought, shall move the survivors, and touch their hearts with an affectionate tenderness, as if some whispering spirit bade them love each other more.

But death comes again with his awful lesson, God's stern but benignant angel. The hour has come for another and a more painful sundering of loving hearts. The hour that has been waited for so long, with an unutterable dread, and which prayer, perhaps, in its sublime wrestlings with God, has once and again availed to postpone; the hour that was anticipated when that family first had a being, has arrived. The parent that was dearest, the mother at whose knee those children learned to pray, looks on those children now with eyes, the light of which is soon to be extinguished; calls them to her bedside; speaks to them one by one; gives them the last kiss of living affection, and resigns her breath to God. Is not this a portion of the divinely appointed nurture of that household? What remembrances of that hour follow those children evermore, inseparable from their existence. Death has invested all the remembered counsels of that parent with an ineffable sanctity. The words which she spoke to them, so often and so anxiously, concerning duty and God, life, death, and eternity, can never be forgotten now. Their feet turn often to her grave, as if there were no other spot on earth so near to heaven; their eyes are never weary of reading the words there carved upon the stone; and while the years of life pass over them, in joy and in sorrow, wherever they roam, their thoughts return with undying affection to the turf that covers her ashes.

Thus death goes on repeating his lessons. What a preacher is he in the family; for it is there that he preaches most impressively. He comes again into that household circle. Again he lifts the veil that parts eternity from time, and lo! he stands in the midst of them with his inexorable message. Another has been summoned from the household. The youth who was just ready to enter, full of manly promise, on the active work of life; he who was his father's pride, and on whom a father's hand was beginning to lean, unconsciously, for support; he who was the joy and hope of all that called him brother; he who was his dead mother's noblest monument, is gone. But think of the impressions made on those who survive him there; impressions as to what life is, and what this world is; impressions as to the value of Christ's atonement for sin, and the mercies of God's redeeming covenant. How deep are those impressions, how serious, how inseparable from the dear remembrance of him whom God hath taken. Him they cannot forget. Others may forget him. The playmates of his childhood, the associates of his youth, those who were nearest to him among his friends, may gradually cease to name him or to think of him; but they of the household will still remember him. When his image shall have faded from all other hearts, it will remain distinct and bright in theirs; the tones of his voice will never cease to linger in their memory; and whenever they think of him, a shadow, as from the grave, will seem to pass over all the glare of the world that is seen, and they will

mysteriously cut off in the midst of a career of singular usefulness and promise. Nor did the affliction come alone to the mission. His sister's health, which had not been good, was now so seriously affected, that her return to the United States became a matter of necessity; and it was also necessary that Mr. Talmage should accompany her. Mr. Talmage is therefore providentially with us at this time, but will return to his mission as soon as possible.

The chapel, of which mention was made in the last Report, has been completed and opened for religious worship, and is found to answer its purpose well. The little body of church members remains as it was a year ago. In no respect, except the loss of laborers, are the prospects of the mission less encouraging than formerly, while every year adds something to the means of success.

CHINA,—FUH-CHAU MISSION.

(1 station; 5 missionaries, and 3 female assistant missionaries;—total, 8.)

This mission, situated in the valley of the Min, is surrounded by two millions of souls. It has pursued the usual preparatory labors without interruption.

SANDWICH ISLANDS.

(19 stations; 25 missionaries—one a physician, 4 physicians, 9 male and 28 female assistant missionaries, and 7 native preachers;—total, 75.)

The Report describes, at considerable length, the measures which have been found necessary by the Committee, in consequence of the arrival of the period when the circumstances of the mission are so changed from their original state, as to require a corresponding change in the constitution of the mission itself, with a view to its prospective and ultimate separation from the Board. The subject can only be alluded to in this Abstract. The Committee seek to facilitate the independent settlement of the members of the mission as pastors and teachers at the Islands, and to place those who cannot yet obtain a living on the same footing with our home missionaries; and they expect by this means to enable and induce the missionaries generally to remain at the Islands with their families, and thus ensure, through the divine blessing, a Puritan basis for the community, whatever it shall be, which is to exist on those Islands.

Dr. Andrews is now on a visit to this country, in consequence of the failure of his health. Dr. and Mrs. Whetmore have joined the mission since the last meeting of the Board. Mr. Hunt has gone to preach to emigrants at St. Francisco in California. Mr. Armstrong, with the concurrence of the Prudential Committee, has taken Mr. Richards's place as the government Minister of Public Instruction. We fail in our grand object at the Islands, if the schools are not properly cared for. The government of the Islands assumed the expense of the common schools some time since. They have now assumed the expense of the seminary, or college, at Lahainaluna; the Board giving them the buildings, library and apparatus, on condition of their so doing. The government also supports the school for educating the sons of their chief men. The measles and whooping cough, which were never before at the Islands, in connection with diarrhea and influenza, have occasioned great mortality among the natives.

The admissions to the churches during the year under review, were about 1,600. More than 200 pupils were taught in boarding schools. The printing for two years has amounted to more than 80,000 volumes, and more than 12,000,000 of pages; and there has been a steadily increasing demand for books. The purity of the churches has been in a good measure preserved; discipline maintained; and Christian doctrines are better known, and Christian duties better practiced, from year to year. Cases of defection and discipline have been fewer the past year than in previous years; for,—to use the language of the mission—"Knowledge is increased, the light of the Gospel shines clearer, the standard of morality is gradually elevated, Christian character is becoming more and more established, and Christians are more confirmed in the faith of the Gospel." Several of the churches and congregations were favored with a revival of religion.

OREGON INDIANS.

(1 station; 3 missionaries, 3 female assistant missionaries;—total, 6.)

It has been found impossible to do anything for the Indians since the tragedy at Wailatpu, and the wars and rumors of wars consequent thereupon. Even among the Flat Heads, Messrs. Walker and Eells deemed a continued residence unsafe; and they accordingly availed themselves of a military escort which was offered to them, and removed to the white settlements. The conduct of Col. Lee in proposing, and of Major Magone in commanding the escort, has been highly praiseworthy; and the disinterested zeal of the sixty volunteers who went upon the expedition, deserves the strongest commendation.

In these circumstances, the missionaries have endeavored to make themselves useful among the whites. And should the mission be given up entirely, as is most likely, they are not expected to return to the Atlantic States. The Committee have thought it advisable to relinquish all the stations, except Tshimakain, and have so written to the mission. And even that post will be abandoned, unless Messrs. Walker and Eells have a decided opinion in favor of retaining it.

AMERICAN MISSIONARY ASSOCIATION.

We present below the principal resolutions which were passed at the annual meeting of this Society held in Boston on the 25th of September, with a classified statement of receipts and expenditures, and a list of officers for the ensuing year.

RESOLUTIONS.

1. *Resolved*, That in the lamented death of Rev Jesse Caswell, of the Siam Mission, the American Missionary Association mourn the removal of a learned and successful missionary from an important post; that we feel called upon to strengthen and sustain this mission, as well as the Kaw Mendi Mission, from which Mr. A. J. Carter has recently been removed by death; and that we implore for these and all the missions of the Association the smiles of the Great Head of the Church.

2. *Resolved*, That in the providence of God which led to the establishment of the Mendi Mission, we recognize His call upon Christian abolitionists to engage in the work of evangelizing Africa; and that we recommend to the Executive Committee to take measures for the establishment of another mission farther in the interior of that country, as soon as practicable.

3. *Resolved*, That we approve of the efforts of our missionaries at Jamaica to educate the emancipated people to sustain the institutions of the Gospel; to encourage the introduction of agricultural labor adapted to the new condition in which they have been placed; and that we regard their exertions for the promotion of temperance and missionary economy as worthy of extensive imitation.

4. *Resolved*, That we sympathize with the missionaries among the Ojibwa Indians in their peculiarly self-denying labors and privations; and that we rejoice in the good already effected in the spiritual and temporal prosperity of this tribe of Indians.

5. *Resolved*, That the appropriations to Home Missions, including aid to the Canada Mission, be approved; that we regard with peculiar favor the efforts of these laborious and self-denying missionaries to establish a pure religion in destitute portions of our country; and that we earnestly appeal to the friends of the cause to supply the funds for enlarging this department of labor.

SIAM MISSION.

6. *Resolved*, That we are grateful for the promptness with which the friends of the Siam Mission have responded to the call for aid, and to the personal solicitations of Dr. Bradley on its behalf; that we rejoice in the missionary spirit awakened among the people where he has labored, and in the prospect of his speedy return to the mission with a suitable reinforcement.

CITY MISSIONARY.

7. *Resolved*, That the large number of colored persons in our principal cities makes it desirable that special missionary labor should be performed among them; and that we regard the field as one of great usefulness, demanding the unremitted exertion of wise and well directed efforts in it.

GENERAL AGENTS.

8. *Resolved*, That this Association, formed to disseminate a pure Gospel at home and in foreign lands, without conniving at, palliating, or tolerating the sins of slave-holding, caste, war, polygamy, or intemperance, having, by the blessing of God, been eminently successful in its labors, owes it to the Redeemer, and to a world perishing in iniquity, to persevere in and enlarge its operations; and that we invite all the friends of a pure Gospel to cooperate with us in our efforts to proclaim it in every suitable way by the press, in the church, and through the American Missionary, the principles of the Association, and to secure for its name a place on the list of benevolent societies to be presented to the church for contributions.

THANKS TO DONORS.

9. *Resolved*, That the thanks of this meeting be given to the numerous donors who have freely responded to the calls of the Executive Committee, and furnished the means for carrying on the operations of the Society the past year, and that their continued and more liberal aid is earnestly requested, that the operations of the Society may be speedily enlarged.

10. *Resolved*, That in the good that has been accomplished through the agency of this Association, we recognize the smiles of the Great Head of the Church, who has declared "I will be exalted among the heathen," and who calls upon his people of every name and denomination to take part in diffusing a pure Gospel throughout the world.

11. *Resolved*, That as Christ and his apostles have left the church a perfect example in all her labors to evangelize the world, in their uncompromising spirit towards all sin, and their entire freedom from all temporizing policy, those who imitate this example are alone worthy missionaries of the Cross.

FREE CHURCHES IN SLAVE STATES.

12. *Resolved*, That as the feasibility of establishing churches in the slave-holding states which shall preclude the admission of slave-holders, and of distributing the Bible to slaves has been demonstrated, the Executive Committee be requested to avail themselves of every opportunity to apply the Gospel to the destruction of slavery in those states.

RECEIPTS.

Classed under different heads.

1. For Mendi Mission and Gen'l Purposes,	$13,603
2. For the Siam Mission,	4,140
3. For Jamaica "	354
4. The Objibwa "	1,974
5. Home Missions,	650
6. Canada "	674
7. To the "Slaves' Bible Fund,"	491
	$21,890
Add the balance on hand at the beginning of the year,	616
Whole sum at the disposal of Ex. Com.,	$22,506

EXPENDITURES.

1. For the Mendi Mission,	$3,970
2. " Jamaica "	3,914
3. " Siam "	2,627
4. " Ojibwa "	2,710
5. " Home Missions,	1,395
6. " Canada "	546
7. " Sandwich Islands,	69
8. " Slaves' Bible Fund,	200
9. For publications, including the *American Missionary*,	1,153
10. Salary of the Cor. Secretary,	1,200
11. " " Office Agent, &c.,	421
12. Rent, clerk hire, and office expenses,	498
13. Postage and disc'ts on uncurrent notes,	191
14. Compensation and expenses of collecting agents,	1,326
12. Miscellaneous,	43
Total expended,	$20,869
Balance in Treasury,	$1,637

The Committee on Nominations reported the following list of officers, who were elected for the ensuing year, viz: for

President—WILLIAM JACKSON, Mass.

Vice-Presidents—G. W. Perkins, Conn.; F. D. Parish, Ohio; C. D. Cleveland, Penn.; David Thurston, Maine; Samuel R. Ward, N. Y.

Cor. Secretary—George Whipple, New York.

Rec. Secretary—Simeon S. Jocelyn, New York.

Treasurer—Lewis Tappan, New York.

Executive Committee—Arthur Tappan, S. S. Jocelyn, Charles B. Ray, Samuel E. Cornish, Wm. E. Whiting, Wm. Harned, J. W. C. Pennington, Anthony Lane, Thomas Ritter, J. O. Bennett, New York; Josiah Brewer, Conn.; M. S. Scudder, Boston.

The Independent.

NEW YORK, THURSDAY, OCTOBER 11.

A NEW QUESTION AMONG EPISCOPALIANS.

The rubric prefixed to the "order for the burial of the dead," in the Book of Common Prayer, declares "that the office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves." This is one of the instances in which a certain measure of discretionary power is left in the hands of individual clergymen, for the exercise of which they are of course responsible to their ecclesiastical superiors. Whether, in a given instance, the person whose remains are to be buried was an unbaptized adult, whether he died excommunicate, whether he laid violent hands on himself, are questions which the minister who happens to be called upon must determine summarily, according to the best of his knowledge, and in the exercise of his own judgment. For any abuse of the power thus committed to him, or for any erroneous decision, he is liable to censure, after a proper trial. Thus we remember to have seen in the English books of ecclesiastical law, a case in which a clergyman who had refused to perform the burial service for a person unbaptized save by the hands of a dissenting pastor, was subjected to some penalty such as the judges of English ecclesiastical courts are wont to inflict upon offenders against canons and rubrics. The case was an important one, inasmuch as it decided that, in the judgment of the Church of England, baptism by a Congregational minister, who is not merely a layman but is out of the pale of the establishment, is sufficiently valid to entitle a person to a "Christian burial." And, by the way, the baptismal regeneration party, who accept the decision of Sir Herbert Jenner Fust as the end of all controversy about the efficacy of baptism, are bound to accept the decision of the same court as to what is a valid baptism, and never again to raise the question whether the burial service shall be read, if requested, at the grave of one whose baptism was performed by unconsecrated hands.

Justice requires us to say, that so far as our knowledge extends, this discretionary power committed to clergymen by the rubric, has generally been exercised with great liberality. Within the range of our personal observation, no instance has ever occurred in which an Episcopal clergyman, when invited to officiate at a funeral, has raised any question about the baptism or the ecclesiastical standing of the deceased. We believe it is considered reasonable to presume of every person living and dying in a Christian land that he is to be buried as a Christian, unless some person will volunteer to allege and prove the contrary. Any other way of managing in such a matter would involve the minister and the parish in the most complicated difficulties. And yet there are instances occurring, from time to time, in which a conscientious clergyman, desirous of conforming to the rubric in relation to burials, cannot evade the question whether the deceased was a fit candidate for Christian burial, according to the rule which "the Church" has prescribed.

Such a case has recently occurred in this metropolis, and has been the subject of explanation and commentary in the newspapers. We advert to it, not as having any harsh censures to offer upon any of the parties concerned, but for the sake of indicating some of the principles, settled and unsettled, which it involves.

The case is briefly this. In one of the Episcopal congregations of this city (St. George's Church,) there has been an unhappy controversy between the rector and one of the vestrymen, beginning in difference of opinion on the question about the policy of building a new church in the upper part of the city, and ending in the loss of mutual respect and confidence, and in mutual denunciation. The affair was the more painful because of the standing of the parties, and their relations, not to their own sect only but to the religious public—the rector, a fervent, devoted, eloquent preacher of evangelical doctrine, an active friend of the Bible Society and of kindred institutions in which Christians of various names unite for common Christian ends, a favorite and enthusiastic orator at Bible and Tract Anniversaries, the honored successor of the venerated Milnor. The vestryman, on the other hand, a man of highly respectable standing, not only entrusted with a part in the management of parochial affairs, but occupying a seat at the respective boards of direction of the American Bible Society, the New York Port Society, and other benevolent institutions. We need not say, or judge, how far either was in the wrong. Both were earnest, conscientious, and therefore inflexible. The vestryman felt himself called to rebuke the extravagance of the rector's plan for a new and splendid edifice, and to charge him with a perverting of funds and other offenses of the same sort; and accordingly he published a card to that effect in some of the newspapers. The rector, on the other hand, in the exercise of the discretionary power conferred upon him by a rubric prefixed to the "order for the administration of the Lord's Supper," judged that the vestryman "had done wrong to his neighbor by word and deed," and accordingly "advertised him that he presume not to come to the Lord's table." The vestryman, thus "repelled" from the communion, would have appealed to the bishop had there been one competent to act; but in the absence of a bishop, his appeal was taken to the Standing Committee of the diocese. By that authority a Commission of two clergymen and two laymen was appointed to investigate the case. That Commission, after some six months spent in receiving testimony, unanimously affirmed the decision of the rector, and reported to the Standing Committee the opinion, or verdict, that the vestryman was rightfully repelled from the communion. At this stage of the proceedings, when the Standing Committee had not yet pronounced judgment, or even "promulged" the judgment of the Commission, the appellant died, and one of the Episcopal clergymen in Brooklyn, the rector of "The Church of the Holy Trinity," was called upon to officiate at the funeral.

What was to be done in such a case? The clergyman thus called upon to act in the name of the Church, could not assume that all was right in respect to the ecclesiastical relations of the deceased; for it so happened that he was one of the Commission, whose report, adverse to the appeal of the deceased, had just been given to the Standing Committee of the diocese. The fact that the deceased had been rubrically "repelled" from the communion was before him, and the question presented itself,—Did not this person "die excommunicate?" In his mind the question could have only an affirmative answer. To him, then, the rubric was imperative, and accordingly, in the exercise of the power with which the Church had invested him, he decided that the deceased could not receive what the Church regards as Christian burial. At the same time, after the customary devotions had been performed at the house of mourning, accompanied with an address, he suggested to some of the family that some other minister might be found who would take a different view of the case. But there was then no time to search for such a clergyman; and after one more attempt, which was ineffectual, (the young man who was invited in the second instance being unwilling to judge for himself in a case which another and elder minister had already decided,) the body was temporarily deposited in a vault, till some clergyman might be found to read the burial service over it. Ten days afterwards, the unconscious clay was brought forth and re-interred with all appropriate forms, in the Greenwood Cemetery, the rector of St. George's and the rector of Christ Church, Brooklyn, officiating at the funeral.

Now, the question is, which was the right construction of the rubric? Was "the rector of the church of the Holy Trinity right in refusing the burial service at that interment? Or were those clergymen right who officiated and aided at the public funeral? The first has published a card, explaining the grounds on which he acted, and justifying his decision. He says that his course has been "approved and justified since, by all to whom the subject has been referred"—meaning, probably, all with whom *he* has consulted. He says further: "To suppose that the burial service, which may not be used over an unbaptized adult, whatever evidence he may give of piety, might be used over one whose sentence of repulsion had been virtually confirmed by the highest authority in the church, acting through their delegated agents, seems very inconsistent." "And finally," he inquires, "if this was not a case to which the rubric was applicable, when, and under what circumstances, does it become so, and what is excommunication?"

In other words, the question in this case is, What is the meaning of the rubric when it forbids the use of the burial service for "any who die excommunicate?" What is excommunication in the sense of the Prayer-book? When the rector of a congregation advertises a person, according to the rubric prefixed to the communion service, "that he presume not to come to the Lord's table," is that notice from the minister a sentence of excommunication? Or does that notice become a sentence of excommunication, when on an appeal to the bishop, or in his absence to the Standing Committee, the judgment of the minister is not set aside?

The "rector of the church of the Holy Trinity" evidently holds that every minister in the Episcopal Church can excommunicate offenders by simply "repelling" them from the Lord's table; or, at least, that the repelling becomes excommunication if not set aside on an appeal to higher authority. We fear he is not very well read in ecclesiastical law; although he tells us that all whom he has consulted agree with him. By what canon or constitution since first there were "three orders" in the ministry, is a mere presbyter invested with the awful power of excommunication? Can a Standing Committee—a committee representing not the apostolic succession, but only the Convention of the Diocese—deliver an offender to Satan? Can that committee delegate such a power to a temporary commission, half of whom are mere laymen? Can there be any *valid* excommunication without a bishop? If so, why may not confirmation, and even ordination, be equally valid without a bishop? To "repel" from the Lord's table one or both of two persons, "betwixt whom he [the minister] perceiveth malice and hatred to reign," until—in the words of the rubric—"he know them to be reconciled," is something less than even "the lesser excommunication." Undoubtedly any exclusion from communion in the Lord's Supper is excommunication in the sense in which the word is used by intelligent Congregationalists; and for our part we are ready to say that there ought to be no other excommunication anywhere. But the question is not what is right or wise, but what does the rubric mean which forbids the burial service to be used for "any who have died excommunicate?"

The rubric in this case is copied—without any material alteration—from the English Prayer-book. How then does the Church of England understand the rubric? There is a canon which makes the meaning plain; and if the "rector of the church of the Holy Trinity" had read Mr. Noel's recent work "On the Union of Church and State," that authoritative exposition of the rubric would have been fresh in his remembrance. Canon 68, as quoted by Mr. Noel, is perfectly intelligible. "No minister shall refuse . . . . to bury any corpse that is brought to the church . . . . in such manner and form as is prescribed in the Book of Common Prayer; and if he shall refuse to bury (except the party were denounced excommunicated, *majore excommunicatione*, for some grievous and notorious crime, and no man able to testify his repentance), he shall be suspended by the bishop of the diocese from his ministry by the space of three months." Has the Protestant Episcopal Church in this country established, by canon or by judicial decision, any different constitution of the rubric from that which was established in the Church of England at the time when the Prayer-book was revised, and when every form and rubric which seemed exceptionable to the Convention was deliberately corrected? In other words, has "the church" in any way declared that "repulsion," as the rector calls it in his apologetic card, is excommunication? If not, then inasmuch as in the Church of England, and in the Church of Rome too, excommunication is a definite ecclesiastical sentence or penalty very different from repulsion, it cannot be questioned that the word "excommunicate" in the rubric describes a very different ecclesiastical condition from that of a person who has been even rightfully repelled from the Lord's table.

But the rector asks, in the conclusion of his card—and this is evidently the consideration which entangled him—"If this was not a case to which the rubric was applicable, when, and under what circumstances, does it become so, and what is excommunication?" In other words, repulsion from the Lord's table by the officiating minister is the only excommunication known to exist in the Episcopal Church on this side of the Atlantic; and therefore if the prohibition of the rubric does not apply to such a case as that now in question, no case can possibly arise under existing rules and usages to which it will be applicable. All this is doubtless just so; and we ask our readers to take notice that it is so. Instead of inferring from this fact that the rector was right in refusing to read the burial service, we infer that he was rubrically wrong, and that his refusal was a gross though unintentional act of non-conformity. As discipline is actually administered among our Episcopal friends, no case can occur of excommunication in the sense contemplated by the rubric.

Among the facts, then, which this occurrence illustrates, in regard to the working of the Episcopalian system in this country, the first and most prominent is that the entire discipline of a particular congregation is in the hands of the rector alone. This is not unfrequently urged as a recommendation of the system. It is so urged by Bishop Burgess in his tract entitled "The Stranger in the Church." Undoubtedly such an arrangement may have its conveniences when compared with that which leaves the responsibility in the hands of the brotherhood. But in the present instance we see some of the inconveniences. A personal controversy arises between the minister and one of his parishioners. The parishioner may be altogether to blame; or he may be acting under some excusable misapprehension; or there may be blame on both sides. What shall be done? Any interference on the part of the brethren of the church would be uncanonical, unconstitutional, and of dangerous tendency. And indeed what can they do if they try? They are not the church; no particle of church power resides in them. The only method of proceeding which is either canonical or rubrical, is for the minister—who by the supposition is himself an aggrieved and injured party—to judge in his own cause, and, for the wrong which he himself suffered, or which he thinks he has suffered, to repel the offender from the communion table. In such a case, the minister, however conscientious, is necessarily placed in an unfortunate position. If he exercises his authority, he will be charged with acting under the influence of personal feeling. If he permits the man to come to the Lord's table as before, the inference is that he is cowardly, or that he is unwilling to give his adversary an opportunity of appealing to the bishop.

Another fact illustrated by the case before us is the extent to which, in the working of this Prayer-book system, external and formal relations must needs overrule all considerations of individual and personal character. The Prayer-book contains a form for a burial service—a form unbending as cast iron—a form which assumes, somewhat more vaguely in the American than in the English edition, the Christian character and the future joyful resurrection of the deceased. Such a form must be presumed to be sometimes inapplicable. But in what cases shall the use of it be forbidden? To say that it shall not be used when the deceased has died without an evangelical repentance, or without evidence of spiritual renovation—to say even that it shall not be used when the deceased has lived an immoral and irreligious life—would be to make the minister a Rhadamanthus sitting in judgment on the dead; it would lay upon him a task from which every heart but that of a fanatic would recoil. Necessarily, therefore, the power which prescribes this form, must define as exactly as possible every case in which the use of the form may be or must be omitted. That which is left to the discretion of the minister must be as little as possible. Accordingly, in the Church of England the rubric says, "The office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." The unbaptized, the excommunicated, and those who have died by their own hands, can be easily identified. These and these only does the Church of England refuse to recognize as having hope in their death. The profanest and ungodliest of men, whom all the devout regarded, while he lived, with only the most painful emotions—the vilest wretch whose bloated carcase is brought forth from some abode of infamy—the murderer who has just paid the forfeit of his life upon the gallows, and whom no man regards as having repented of his crime—these and the like of these, if only they once were baptized and have not been "denounced excommunicate," are in communion with the "Church of England," and are interred accordingly with those words of hope and gratitude which faith loves to utter at the grave of one who sleeps in Jesus. But over the mortal remains of such an one as ELIZABETH FRY, whose name is one of the saintliest in the records of this nineteenth century, and whose children at the time of her death were, most of them, in communion with the establishment, "the church" forbids her ministers to speak one word of Christian consolation or of Christian hope. In the American recension of the Prayer-book, the rubric is at once more liberal and less so. It denies Christian burial not to the unbaptized universally, but only to "unbaptized *adults*." Thus it takes the Protestant, the common-sense, the scriptural and "un-catholic" view of baptism, by virtually admitting that children, or persons not adult, nay children of the church, are Christian children, and as such may receive Christian burial without having received the ceremonial seal of baptism. At the same time, by admitting that baptism is not an indispensable condition of Christian burial, and yet denying such burial to "an unbaptized adult whatever evidence he may give of piety," it becomes not only inconsistent with itself, but even more narrow and odious in its exclusions than the English rubric which has been so blunderingly superseded. Indeed the fewer the persons are who are stigmatized as unworthy of Christian burial—the more miscellaneous the multitude of those whom the church commits to the grave with words of grateful hope—the more carefully the formula is adjusted to accommodate the consciences of the scrupulous and to make it less shocking when recited at the interment of the notoriously ungodly and wicked—the more illiberal and offensive does each exception become. And yet if a form is prescribed at all, there is no medium. Either the form must be used in all cases without distinction or scruple; or the exceptions must be defined by external and formal relations, to the exclusion of all considerations drawn from the known character of the deceased.

DISCRIMINATING MERCY.

A few weeks ago we stated that, so far as our knowledge extended, "the churches of New York and Brooklyn had been remarkably exempt from the ravages of the late epidemic," and expressed our belief that in the general course of the pestilence there had been "a discrimination in favor of the people of God." The *New York Christian Messenger*, a Universalist paper, finds it hard to reconcile that idea with the fact, that in some Universalist congregations there have been few or no deaths by cholera. Says the *Messenger*—

"When the writer comes to talk about a 'discrimination in favor of the people of God,' we are at a loss to know precisely what he means. If he means to appropriate the peculiar promises made to the Jews, on the ground that a certain and very limited proportion of the human race are 'the people of God,' on account of their form of faith, we should like to have some further information on the subject.

"In one of our Societies, under the pastoral charge of one of the editors of this journal, numbering in the usual attendance, six or seven hundred, not a single death by cholera has occurred, and during the two weeks the epidemic raged most, he was not called to a single funeral, a circumstance which has rarely occurred in any two weeks of his ministry of eight years in that parish; his usual number being from three to ten in that space of time. But we never thought of claiming any 'discrimination' as the 'people of God' for that Society."

We must confess that this fact seems to conflict with our theory, and if such instances can be multiplied, we may be obliged to modify our position. This certainly does not look like discriminating favor towards the people of God. However, we would account for the fact in two ways. For the sake of His people and in answer to their prayers, God may have withheld His judgments from many on whom they would otherwise have fallen. Such a supposition is in strict accordance with Scripture. And, secondly, the editor informs us that he "tried to enforce upon his congregation habits of cleanliness, prudence, sobriety, cheerfulness, virtue, and the still higher duties of religion, as the works of piety and duty which God requires of all;" so that his congregation, if they heeded his instructions, were brought into an external condition analogous to that of the people of God generally, and thus came within the line of the protecting mercy vouchsafed to them. For the mercy of God descending to His people in answer to prayer, oftimes overflows their boundaries, and blesses those who are adjacent thereto and living in any degree under Christian influences. But whatever may be the explanation of this fact—even though it should disprove our theory—we yet rejoice in it, and hope that the goodness of God to the congregation referred to will lead them to repentance.

To the question whether we would "appropriate the peculiar promises made to the Jews" to any one class at the present day, we reply that though those specific promises of temporal good to the believing Jew may not be applicable to believers under the Christian dispensation, yet their general spirit is preserved in the New Testament. It is still true that "the eyes of the Lord are upon the righteous, and his ears are open to their cry;" while his "face is against them that do evil." "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come." God promises to care for his children, and to supply their wants. We are not willing to throw away the New Testament promises on this subject as of no account.

That "a certain" and as yet "a very limited proportion of the human race are the people of God," we believe on the authority of Scripture and the evidence of facts. The Apostles uniformly address believers in Christ alone as the people of God. The number of believers was small in their day, and they are still but "a very limited proportion of the human race." One came to Jesus saying, "Lord, are there few that be saved?" A strange question, by the way, to put to a preacher of universal salvation. Either Jesus had preached no such doctrine, or he had preached it too obscurely to be understood. But what was his reply? Did he refer to his past preaching in proof that all should be saved? Did he resent the intimation that but few would be saved as an insult to the benevolence of God and to his own mission of grace? Did he then formally and distinctly lay down the proposition, that all men are the people of God and shall be saved? No; no. "Strive to enter in at the strait gate; for *many* I say to you will seek to enter in, but shall not be able." The *many*, alas, are on the wrong side.

But we do not believe that any are the people of God merely on account of their form of faith; it is only by a real, cordial faith in Christ, and a godly life, that any become marked as God's people. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

The *Messenger* further says, with a seeming air of triumph—

"Some good men and professed Christians have fallen here and elsewhere, before the wasting pestilence. Will the editor of *The Independent* argue that such were not 'the people of God?' It would be rather presumptuous to do so."

Our doctrine does not require us to make any such inference. It is nothing strange for one general law to cross another at certain points. We stated a general proposition, which we believe to be consonant with Scripture, and borne out by facts, viz., that in the march of the pestilence there was "a discrimination in favor of the people of God." It does not follow from this that every individual Christian had a charmed life and was unassailable by cholera. Certainly this law of Providence would not hold, if other laws were infringed by it. If in the midst of cholera one should eat oysters and cucumbers at night, he could not hope to escape the cholera on the strength of his Christian profession or his faith in God. As well might he hold on to one end of a lighted fuse and expect Providence to save him from the explosion. Nevertheless we trust in the mercy of God, even His discriminating mercy.

HAPPY CHILDHOOD.

Dr. Paley instances the universal happiness of children as a proof of the benevolence of God. And truly the period of childhood seems formed for pleasure. Who has not been charmed at the readiness with which children adapt themselves to circumstances and find pleasure everywhere? The other day we saw a little girl poorly clad, barefoot and bonnetless, running through the street in great glee to overtake a truck; and when she came up with it she threw herself on the back of the truck and hung there by her waist, her feet dangling on the ground as she was jolted over the stones. Our first feeling was that of pity for the poor child to whom such a ride was a pleasure; but when we saw her look around with an air of triumph and laugh at her companions whom she had distanced in the race, we thought her as happy as if she had been the princess Royal riding along Hyde Park in her mamma's own carriage.

We have often paused on the street to look at a group of newsboys enjoying their pennyworth of brimstone or saffron-hued ice-cream with as much relish as if they were in a decorated saloon, seated at a marble table, and eating with a silver spoon.

When children bred in the city are taken into the country, how readily do they enter into all rural sports; how soon do they feel at home in the field and in the barn, by the brook and in the grove, feeding the chickens, driving the cows, weeding the corn, raking the hay, following the plough, mimicking all the operations of husbandry. How soon in short do they begin to feel that the happiest thing in the world is to be a farmer! And then when the time comes for them to return to the pent-up city, you fear that the change and the restrictions will make them unhappy—dissatisfied with home. But no; the journey is anticipated with glee; the cars, the steamboat, the carriage, all are as novel and pleasing as ever; and home itself is like a new place. The doll, the tea-set, the trumpet, the drum, the rocking-horse, the velocipede, every toy and plaything is sought after as eagerly as if it had not been used a thousand times. And now recollections of the country and of the journey are brought in to give variety to the old plays. A pliant imagination builds barns and stables, railroads and steamboats, and lives over again the pleasant scenes just left behind, or invents new combinations of pleasure when those are exhausted. Happy, happy childhood! Yes God is good in alloting to every man such a period of ever-changing, never-ceasing pleasure. Ah! but we cannot always be children. Yet may we not be always happy, with God as our father and heaven as our home?

THE PRAYER ROOM; AN IMPROVEMENT FOR STORES.

A merchant of this city invited a clergyman to visit a store which he had fitted up with every convenience for his own use. After surveying the premises the clergyman said to him, "There is yet one room wanting." "What is that?" inquired the merchant, "I cannot think of anything else that I need." "A prayer-room," replied the clergyman, "a closet to which you can retire to pray when you have a little leisure, and especially when you are tempted to overreach a customer, or to do any wrong in your business transactions." "You are right," said the merchant, "the room shall be made;" and he has since testified that he has found it a most delightful place.

It is said of Robert Hall, that when he became heated in a controversy he would suddenly leave the room, and after a few moments return and calmly resume the discussion. It was understood that he had retired to pray against the natural infirmity of his temper. Would that every Christian merchant had his prayer-room at hand to which he might flee when beset with covetousness, worldliness, or any business temptations, and be alone with Him that seeth in secret. How many acts disreputable to the Christian name would thus be avoided; how many after repentings spared. Why may not this improvement be generally introduced into the stores of Christians? The room should be strictly private, and its very design may be secret except as it shall become known by its fruits.

WELSH CONGREGATIONALISTS.

We are under obligations to Rev. Roderick R. Williams, pastor of the church at Minersville, Pa., for furnishing us with the following list of Welsh Congregational churches in the State of Pennsylvania, with the names of their ministers and the *estimated* number of members. We regret that our friend has not given us the post-office address of each minister, so that we could communicate with each one of them by mail. The Welsh Congregational Association in Pennsylvania meets at Minersville, Schuylkill Co., October 13th. These annual meetings sometimes hold for a week, a portion of the time being spent in free conference, ministers and church members relating their blessings and trials. The remainder of the time is spent in preaching the Gospel. The Association exercises no jurisdiction and claims none over the churches, but every church is perfectly independent in this respect. During the sittings, the congregation present suspends business for the time, and meet together three times a day, where two of the brethren will preach at each time, so that six sermons are preached each day. Thus they work hard for a season, and would to a strange spectator appear as if laboring hard for a revival; and most of these seasons are blessed with marked indications of the outpourings of God's Spirit. Sometimes large accessions are made to the church where the meeting is held, and ministers return to their respective places refreshed and invigorated, and prepared with renewed zeal to commence as it were anew the work of conversion at home.

WELSH CONGREGATIONAL CHURCHES IN PENN.

Churches.		Pastors.	Com'ts
Bradford County,	Rev.	Daniel Jones,	60
Beaver Meadow, Carbon Co.,	"	Daniel Daniels,	80
Carbondale, Luzern Co.,	"	Lewis Williams,	200
Pittston Ferry,	"	vacant	30
Dundaff, Susque'h Co.,	"	Rev. S. A. Williams,	40
Danville, Columbia Co.,	"	John B Cook,	50
Ebensburg, Cambria Co.,	"	L. R. Powell,	450
Minersville, Schuylkill Co.,	"	R. R. Williams,	200
Pittsville,	"	W. J. Jones,	70
Belmont,	"	" "	70
St. Clair,	"	vacant	60
Ta Magna,	"	Rev. Thomas Jones,	20
Pittsburg, 1st Ch., Alleg. Co.,	"	T. Edwards,	150
" 2d Ch.,	"	John Howes,	120
Sugar Creek, Armstrong Co.,	"	David Davis,	40

Total, 15 churches, 12 pastors, 1650 members. Our correspondent adds:

"And there are small groups scattered here and there through the State besides the above. There are many Welsh Congregational Churches also in New York and Ohio and other Western States. New York and Ohio would each of them equal and perhaps exceed Pennsylvania in their number of churches, pastors, and communicants. These churches are strictly Congregational in government, and in doctrine orthodox, at least what would be considered orthodox in New England. Each of the above three States have their own Association meeting annually."

We earnestly wish some person would give us the list and statistics of the Welsh Churches in New York and Ohio; and if there are any also in the other States of the West.

VICIOUS REFORM-LITERATURE.

The swarm of men who are endeavoring to *act upon the public mind* deserve a separate place in natural history. Their origin, changes, instincts, habits and transmutations ought to be described as much as those of the locust, the caterpillar, the weevil, or of any other mischievous vermin.

The recent trial and conviction of E. Z. C. Judson, as a ringleader at the Astor-Place riots, gives opportunity for enforcing these remarks. For a long time he has been "acting on the public mind." From the authorship of a host of slazy, flimsy tales, he passed to the editor's chair of a newspaper, called Ned Buntline's Own. At first the thing seemed undetermined what flight to take. It soon feigned the tones and assumed the paces of a virtuous reformer, and declared war against all vice. The gamblers seemed first to demand attention; then grog-sellers; and there was some faint hope that the paper might rise to usefulness. It soon began, however, to describe vicious men and courses of vice under the pretence of attacking them. It soon naturally run that into the black mail system; threatened vice into a bargain for a price, and praised when the price was paid.

Such a creature as Judson could have hardly steered another course. He followed his instincts as implicitly as a wolf tracks a flock to their fold. We ought not, however, to lose this opportunity of calling attention to the unfrequent issue of *vicious reform-literature*.

Every large city is infested with a class of independent newspapers, which carry the very heart and bowels of vice under an independent guise of virtue. They claim to be the champions of virtue and the scourges of vice. They pretend to more virtue and to more courage even than the religious press. These papers are stuffed with items of scandal. All rogueries, all horrors, every crime, the loathsome details of vice, especially warm-blooded and licentious vices, are staples. The sewers of other cities are drawn upon, and correspondents from every infamous circle of every city give infernal vomits to the sheet. Lives are written whose chronicle should be only in the book of judgment. The black letter of criminal courts is frightfully printed. All the currents and soundings of iniquity are given. The harbors and inlets of wickedness are laid down not so much for avoidance, it would seem, as for the convenience of those who desire, but do not know how, to lay their course for them. Nothing is permitted to be obscure. The congenial darkness of evil is dissipated—its secrets blazed abroad. All this is done with an obstreperous horror of vice. Virtue seems in their vocabulary to mean a love of morbid moral anatomy. There is not one generous burst of enthusiasm for good, not one glow of purity, not one aspiration for religion. These are the common sewers whose office it is, *not* to conduct the filth fromt he city. They are reservoirs into which all vile things flow; and the only purification known to their conductors consists in stirring up the nuisance. The conductors of these shameful reformatory papers are believed to be, for the most part, vile men. All their sympathies are with vice, and their practice goes headlong to the very full with their sympathies. The virtue which they love is virtue deflowered; their temperance derives its chief solace at the altars of a Florence, a Sherwood, or a Windust; Venus and Bacchus jointly preside over the good morals which they adore. It is not strange that an innocent community should be hoodwinked for a time by such newspapers. But it ought not to require many such exposures to put moral men on their guard against any newspaper which is thrust about the community without well approved reputation

valley of the upper Delaware. The beds of the face stone are all cut, the backing is large and well bonded, and the whole laid in hydraulic cement. Nothing has been spared to insure the safety of the foundations, and by the construction of good ice-breakers, to guard the piers against the heavy floods and ice which in this river prove sometimes very violent and destructive.

"The cables are each made in one length across the river from abutment to abutment, and connected at their ends with anchor chains, manufactured of solid wrought iron, in bars of from 5 feet to 10 feet long, and 5 to 6 inches wide, by 1¼ inch thick. The lower end of each chain is secured to a heavy cast iron anchor plate of 6 feet square, on which rests a large body of masonry, whose weight resists the strain of the chain and cable. As the cables are protected against oxidation by paint and a copious varnish, and are closely encased by a tight wire wrapping, which gives them the appearance of solid cylinders, they may be considered indestructible. The wood-work is subject to decay, but will last longer in these works than in common timber structures, and can be renewed at any time.

"The following table exhibits the principal dimensions and quantities of the Delaware Aqueduct:

Hydraulic cement masonry in abutments, piers, and anchorage,	7,688 C. yds.
Length of aqueduct with extensions,	600 feet.
Number of spans,	4
Length of span varies from 131 to	142 feet.
Width of trunk at water line,	19 "
Depth of water,	6 ft. 6 in.
Weight of water between abutments,	1,950 tons.
Weight of water in one span,	487½ "
Diameter of wire cables,	8½ in.
Length of wire weighing 1 lb.,	17½ ft.
Number of wires in each cable,	2,150
Total weight of cables and anchor chains,	190,000 lbs.
Ultimate strength of each cable,	1,900 tons."

It is a curious fact, that during the hot days of summer a very slight leakage was discovered at each abutment, which continued only through the heat of the day, and was doubtless owing to the relaxing of the wire cables by the increase of temperature; they returned to their usual tension by night, and then the leaking stopped.

Besides this aqueduct over the Delaware, there is a similar one over the Lackawaxan itself, and others are being constructed over the Neversink at Cuddebackville, and the Rondout at High Falls.

The banks of the Delaware at this point have a melancholy historic interest. Here it was that the brave men of Goshen were cut down by Col. Brant and his party, the Indian allies of the British in the revolutionary war. On the western bank, near the aqueduct, the Indians held their midnight dance and carousal over the scalps of the slain, while a company of Jerseymen, encamped near by, feared to attack them. A friend informed me that he had picked up a bone of the fore-arm on the battle-ground, and that recently a whole skeleton had been found there, though a few years since the remains of those who perished were gathered as far as possible and deposited together under a suitable monument in Goshen. Alas! the griefs and woes of war.

But what a change! The trampling war-steed has given place to the iron horse, and the war-whoop of the murderous savage to the shrill whistle of the locomotive. Along the western bank of the Delaware, within the Pennsylvania line, from Port Jervis to Deposit, is laid the track of the Erie Railroad. Here, as on the other side, the bank was often too narrow for the purpose, and had to be widened by blasting. Riding thus on the edge of the bank, fifty feet above the river, on a narrow pathway overhung by rocks to the hight of from 200 to 500 feet, looking out upon the opposite bank where the canal traces its narrow course as if grooved out of the rock which juts over it,—at times hemmed in by hills which seem to form the boundaries of this lower world, while the clear blue vault arches high above your head and is mirrored from the depths of the stream below—the trees decked in their autumnal hues, from never-fading green, through crimson, scarlet, yellow, to the dead, dull brown of decay—you catch glimpses of the wild and picturesque, which waken every fiber of the soul to extasy. And yet a pensive air steals over you as you reflect that your image is not in the mountain or the rock, but in the passing cloud, the running stream, the fading leaf. It is well to take a lesson from Nature in the autumn; and take *John Foster* with you, if you would learn how to read it.

But I must close without even speaking of the religious meetings that led me here. Of them hereafter. One word only of the conveyance by which you reach these wilds.

An hour's sail from the city in the swift steamer brings you to Piermont, where you take the cars of the Erie Railroad. This road is built on the English plan, with a wide gauge, and some of the cars have a proportionate width. It is surprising what a difference this makes in the ease and comfort with which you travel; there is no jarring, no rocking of the cars to and fro, but an easy, gentle, forward movement, with but little noise, so that you can read and converse with comfort. As the grades are heavy going west, the speed is not great. You ride on through a rich grazing country, passing acres of milk-cans at every depôt, till you reach Port Jervis, which is a *port* only for the boats on "the raging canal." Here, a hundred miles from the city, you strike the Delaware, and crooking along its bank you presently plunge into the wilderness. This Erie road is destined to be *the* great thoroughfare of western travel and produce. Were I a capitalist I should ask no more safe investment than its *bonds* at 7 per cent. The business men of New York have not begun to compute the resources of their own State and of the great West that shall pour in upon them through this channel. T.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, OCT. 8, 1849.

MESSRS. EDITORS:—Yesterday was the stormiest day of the season. The wind had been blowing a gale from the North-East the previous night, and continued during the day in fitful and violent gusts, accompanied by driving rain. Few comparatively ventured out of their houses, and our churches were thinly attended; but while the storm raged fiercely around us, the sailor was not forgotten, and prayers ascended that vessels coming upon our "stern and rock-bound coast" might be preserved from shipwreck by Him who *gathereth the wind in his fist, and ruleth the raging of the sea*. The reports are that many men were employed upon the wharves yesterday in securing the rocking and chafing ships, but a small amount of damage only has been done. Two vessels however were reported to be near Cohasset Rocks, with masts cut away and bows pitching under. Capt. Morris of the tow boat R. B. Forbes went down to see if any assistance could be rendered, but having split his mainsail, and the storm increasing in violence, he returned. While I am now writing, the startling intelligence comes from Cohasset that an Emigrant ship is upon the rocks, and that of her passengers, a hundred in number, the greater part are lost!

STATE OF RELIGION.

For some time past a prayer meeting has been held in the Chapel of the Mount Vernon church which has been well attended, and marked by a growing interest; the church also has been open for evening services, and the pastor, Rev. Mr. Kirk, has been assisted by Rev. Mr. Gallaher of Missouri. A union prayer meeting of the different Evangelical denominations is also announced for this evening in Bowdoin Square Baptist church, Rev Dr. Church Pastor. The meeting is called by a committee consisting of Dr. Waterbury of the Congregational, and Dr. Stow of the Baptist church, "for devotional exercises, having special reference to the outpouring of the Spirit." May we not entertain the hope that the visits of God's providential judgments will be followed by the visits of his Spirit—that our churches will be revived, and the hearts of the people turned unto the Lord!

REV. J. H. FAIRCHILD.

Many among us have been taken by surprise by the intelligence that this gentleman has actually brought suit against Rev. Dr. Adams of this city, as a prominent member of the Suffolk South Association of ministers. Of this Association Mr. Fairchild was formerly a member, but was excluded from it by a formal vote, in 1845, in consequence of the criminal charges at that time brought against him. Having been tried upon these charges and acquitted by the verdict of a jury, Mr Fairchild sent in a communication to the Association last spring, demanding that the preamble and vote by which he was expelled should be rescinded as false and libellous. In July the Association granted him a hearing, and after a session of two days reaffirmed their former action, and refused compliance with the demand. Mr. Fairchild maintains that in so doing, the Association have rendered themselves personally liable to an action for slander. This was asserted in the Circular, sent by him not long since to the neighboring pastors, and among others to one of your own Editorial corps, who noticed it, at the time, in the *Independent*. The truth of this position is now to be submitted, it seems, to the decision of the Courts, and for this purpose a suit has been brought against the Association in the person of Dr. Adams. Questions of importance will be involved in this trial, in regard to the freedom of the churches and their independence of the State—the question, for example, whether the acquittal of a minister on a criminal charge before a civil court, necessarily restores his standing in the church, and entitles him to his ecclesiastical rights and privileges. One of our daily papers, in mentioning this suit, admonishes Mr. Fairchild that "he will find, in court, it is himself, rather than any one else, who is on trial." This consideration might indeed have constituted a reason to him personally why he should not bring the suit in question, but it constitutes a reason to the community why it should be brought; for it is maintained by some that new evidence of guilt has transpired since the public trial, and others again are satisfied of his entire innocence. Our church certainly have no reason to regret the agitation of the subject afresh, since it is likely to remove doubts that now exist in reference to the case, and take away this occasion of difference and alienation from the midst of us.

CITY LANDS.

It will be remembered that a little time since, a magnificent project was started for increasing the size of the public Garden, and constructing a salt water lake, and promenades beyond. The Committee on Public Lands, however, seemed to have different views; for in their late Report to the city government, they say that should the future policy of the city dictate the sale of the public Garden "it may be laid out in such a manner, with wide streets adorned with rows of trees, and perhaps a public walk or mall in the center of each street, as would render it not only a beautiful section of the city, desirable for the most genteel residences, but a source of revenue, equal probably, to the whole city debt at the present time, exclusive of the water loan." In estimating its value, and allowing for streets of ample width, two of one hundred feet, and two of one hundred and fifty, they calculate that about 600,000 feet of land would be left for building lots.

NORTH AMERICAN REVIEW.

The October number of this Review is issued, and is occupied with a variety of valuable articles, some of which are upon the topics of the day. This periodical, so honorable to our country, and so deserving of our patronage, is about making an appeal to the community for an increase to its subscription list. It is at once creditable to the Review, and discreditable to the literary public, that one tenth of all the copies disposed of is said, by the publishers, to be distributed in Europe. We cannot but hope that the effort about to be made in the city and vicinity will meet with large success. ARNOLD.

Foreign Correspondence.

FROM OUR FRENCH CORRESPONDENT.

LAUSANNE, SWITZERLAND, Sept 11, 1849.

To the Editors of the Independent:

DEAR FRIENDS:—I shall improve a visit of two or three weeks which I am making at Lausanne and Geneva, in giving you some details of the state of the Church in these interesting localities; but I must first tell you something more of the Union which was constituted between our beloved evangelical churches of France, by the Synod which met in Paris the last two weeks of August. Is the Constitution, under which these churches will hereafter be united, Presbyterian or Congregational? This is a question which our brethren in the United States will propose, touching the work of the Synod, and which I shall answer with candor. It is neither the one nor the other. In fact, we have done that which we thought most suitable to the actual condition of our churches, following the general principles which the Holy Scriptures furnish on ecclesiastical organization. We felt the two-fold necessity of allowing great liberty to each church which shall enter our Union, and yet of constituting between the churches a real and strong bond, which should lead them to act in common for the cause of God, and cause each to partake of the life and the resources of all the rest. We believe that the Spirit of God, by which Jesus Christ directs his Church, has led us in this matter, and has enabled us to find a new mode of union, which can not be called by any of the old names, and which combines the advantages of several systems heretofore adopted. The feature of our Constitution which pleases me most is, the explicit manner in which it proclaims the evangelical faith. In face of the Reformed Church, united to the State, which refused, in its last Synod (Sept. 1848), to say what it believes to be Christian truth, we have felt the need of confessing the truth, and of bearing testimony to the great and vital doctrines of the Gospel, without which, in our view, there can be no Christian church.

With these preliminary remarks, designed to make our intentions understood, I submit to you the Constitution of our Union, entire. I think it will not be without interest to our friends in the United States, and we desire most earnestly to be understood and approved by our Congregationalist and Presbyterian brethren there. This Constitution was *unanimously* adopted by our Synod, on the 1st Sept., 1849,—a day which will stand as a precious date in the history of the Church of God in France.

Yours truly, LOUIS B.

[We shall endeavor to find room for this document next week. Mr. Bridel having been deprived, early in August, of his beloved companion, whose lingering illness was mentioned in a former letter, and being exhausted by his public labors in connection with the Synod, has gone to Switzerland, his native country, for relaxation and health. We trust that, in his sorrow and loneliness,—for he is now left alone in the world—he will be remembered in the prayers of his numerous friends in this country. The readers of *The Independent*, in particular, have an interest in his preservation. Indeed, all the friends of evangelical religion and religious freedom have an interest in him; for, to human view, it seems most desirable that, in this forming period of the free churches in France, the counsels and experience of one who has studied the voluntary system of this country, and who, on that point at least, is thoroughly Americanized, should be preserved to them.—EDS.]

FROM OUR CORRESPONDENT IN LONDON.

LONDON, Friday, Sept. 21, 1849.

Foreign news continues least interesting. The French President's Roman note has produced a marked effect on political events both in Italy and in Paris. It is announced from good sources of intelligence, that Austria has intimated her accordance with the note; anxious, at any price, to contribute to the maintenance of the peaceful *status quo*, though of course objecting strongly at heart to the overt liberalism of the French demands. The Austrian Government has ordered its minister at Naples, whither the Gaëta sovereigns have now adjourned, to support France in the negociations with the Pope and his cardinals. England is said also to be approving the aims of the French Cabinet, and assisting to their attainment by diplomatic persuasions. In Paris the subject has caused, or is said to have caused, a ministerial crisis. It is undoubtedly true that M. de Falloux has not attended any Cabinet councils for several days; but it is not so certain whether his illness, the alleged cause of this dereliction, is not entirely diplomatic: if it be so, then another question would arise, whether the step was a sign of weakness, or of prudence only, in the reactionist camp which M. de Falloux commands.

The reports which have traversed Europe of an intended intervention in the Swiss Republic by Austria, Russia, and Prussia, led the Government of Ticino to call on the Federal Government for explanation or information on the subject. The Federal Government replied that it had already demanded explanations of the foreign powers on their motives for unusual concentrations of troops on the Swiss frontier, and had received satisfactory replies, both on the extent of the concentration, and on the movements along the frontier.

Only one Hungarian fortress now defies the Austrian troops—that of Comorn. Peterwardein has surrendered, and is now garrisoned by an imperial army. In Comorn there are some 30,000 men; enough, with the extraordinary provision for defense offered by the vast extent of the fortress and the immense material stored in it, to defend it indefinitely from 80,000 besiegers; but intestine divisions rage. Klapka has been deposed, and placed under guard; and the defense will be commanded by fanatics without his military skill and experience. He has been on parole to the imperial camp, but the terms of surrender cannot be agreed on. There will be fighting; but before long this last hold of the Magyars must be yielded up.

The Austrian papers supply us with some particulars of an insurrection in the Ionian Islands—a State placed under our own "protection" by the Treaty of Vienna. The origin of the movement is not clear; it seems as much due to private feuds as political discontents. There have been collisions with the authorities, loss of life, and proclamation of martial law.

Of home news one has a few scraps of personal character only. One Mr. Judge has waged a petty war with the Queen and Prince Albert for several years: a war commencing in pryings and revelations of proceedings in the private circle of the royal family, and ending at last in the pilfering and threatened publication of certain efforts of engraving art with which the Queen and Prince had with creditable taste occupied leisure time. A successful effort was made to robtain this last invasion of family privacy, by injunction from the Chancery Courts: a suit was commenced, which ended in Mr. Judge's discomfiture, and in his being thrown into prison for contempt of court. Mr. Judge lately wrote a pathetic letter to the *Times* complaining of his hard lot, and indirectly appealing to Prince Albert for mercy. Both parts of his letter were answered. Mr. Anson, the Prince's secretary, wrote a caustic reply to the untrue statements of hardship, and plainly stated how Mr. Judge had meanly and calumniously persecuted his Sovereign; but he closed his letter, which was addressed to Mrs. Judge, with brief reference to an inclosure; and that inclosure was a cheque for the whole costs incurred in the suit, wherewith Mrs. Judge might pay her husband's liabilities and liberate him, to pursue a juster and more magnanimous course in future.

Lord Brougham has been enlivening the usually dull proceedings of the agricultural meetings held in his neighborhood, by addresses in his spirited and energizing style.

The cholera is decreasing. The news of the crops in Scotland continues as good as that lately given concerning the crops of the South. OXON.

RELIGIOUS INTELLIGENCE.

REVIVALS.

RUSSELL, MASS.—Rev. H. McRising writes to the *Christian Watchman & Reflector* that a revival of religion is now in gratifying progress in the congregation of which he is pastor.

"During the latter part of August the church began to feel that the field was 'white already to the harvest,' and to thrust in the sickle and reap. Meetings were held every evening, and as soon as truth was brought to bear upon the mind by the presence of the Holy Spirit, the cloud commenced breaking, and the good work has gone on powerfully. Thirty-four have already been baptized, and more are expected soon to follow the Savior in this ordinance. This addition embraces a very interesting and promising class of the congregation."

MISSISSIPPI.—At a camp-meeting held near Paulding, there have been seventy or eighty converts. At Pontotoc there have been one hundred and fifty; at another meeting five miles south of that place there have been fifty; twelve miles east of it twenty-five; a large number at another place, and about one hundred and fifty twelve miles south of Houston.

OHIO.—An extensive revival has been progressing among the Cumberland Presbyterian and Free-Will Baptists in Athens county and Meigs county, Ohio.

COLLEGE CHURCH, PRINCE EDWARD, VA.—The *Watchman and Observer* of Richmond has a letter from Prince Edward, stating that a revival of religion is in progress in the College Church, which is under the pastoral care of the Rev. Dr. Rice—that sixty persons attended the last inquiry meeting—and that several students of the college have made profession of a hope in Christ:

"This church is in the immediate vicinity of Hampden Sidney College, where precious revivals of religion have been enjoyed in former days; and where many now in the ministry were first brought to the knowledge of Christ. We do not know a spot in the whole South where a revival of religion will awaken a deeper interest in the church, cause greater rejoicing, or call forth more ardent prayers; or where a genuine revival will be apt to prove in its results more effective in gathering into the fold the future Heralds of the Cross. The churches are now beginning to reap the fruits of their recent efforts for the revival of the Institution; and to God be the praise."

KENTUCKY.—The *Baptist Banner* notices revivals in several places in Kentucky. About 130 have been added to the church, by experience and baptism, at Stamping Ground; about 50 to the church at North Fork, and 40 at Dry Run. At the Mount Pleasant church, Franklin county, 20 were baptized the Sabbath previous. In a protracted meeting at Dyer's Hill, more than forty souls were made to rejoice in a Savior found. A new church was formed at Middle Creek, of 23 persons, the fruits of a protracted meeting. In the early part of August a protracted meeting was held with the Corn Creek church, and 23 were added to it. Many more were inquiring what they should do.

NEW PROVIDENCE, IA.—Rev. P. S. Cleveland writes to the *Central Watchman* the results of a protracted meeting in the Presbyterian church.

"I have been, in some degree, anticipating revivals of religion. The judgments of God seem to have been teaching the people righteousness. There have been indications of the special influences of the Spirit of God within the field of my labor for several months. And although the epidemic, that has committed such fearful ravages in many places, has not been permitted to dissolve this region of country, still some minds have been led to consider, with unwonted interest, the question of their future destiny, and have become gradually engrossed with the inquiry, 'What shall I do to be saved?' Under these circumstances, a protracted meeting was appointed to be held in the New Providence church. Accordingly, with the aid of Rev. B. M. Nyce, I commenced the meeting on the evening of the 25th of August, and continued until the 9th inst. The Holy Spirit descended in much power. Most of the members of the church appeared to be quickened in their spiritual life, and were induced to renew their covenant with each other and with God. Impenitent sinners were convinced of sin, and a goodly number, as we hope, repented and believed on Christ to the saving of their souls. On last Sabbath, thirteen persons were admitted to the church on profession of their faith, and two others, subjects of the same work, united with the Methodist church. Other minds were left, at the close of the meeting, in an inquiring state. The attendance was large, and the attention respectful and solemn. Much seed was sown, which we hope will yet spring up and produce an abundant harvest. Most of the preaching was done by brother Nyce, with a sermon occasionally by myself, and other brethren who were providentially present at different times."

MOVEMENTS AMONG UNITARIANS.—The following States are now being supplied with Channing's Works, and other Unitarian books, by means of colporteurs:—Wisconsin, Illinois, Michigan, Missouri, Ohio, Pennsylvania, New York, Virginia, and all New England. A Free Chapel and a Minister-at-large are sustained by the Unitarians of Providence. Provision has just been made by Rev. Mr. Ellis's congregation, for a similar work in Charlestown, Mass. The autumnal Conference of Unitarians is held this week, at Portland, Maine: sermons by Messrs. Hill, of Worcester, and Weiss, of New Bedford. The publisher of the *Christian Register* announces that he has made arrangements for the editorial conduct of the paper, "under the control of gentlemen who, by their number and united action, and their known attainments and position in society," will "give confidence to its friends," and also be "a guarantee to those eminent laymen of education among us, whose pens we may hope sometimes to enlist," that "their productions shall not be disgraced by unfitting company." *We* shall be glad to see it so.

CHURCHES IN TEXAS.—The Texas Presbyterian says "there are not less than one hundred churches in Texas, and not a single theatre."

EAST HAWLEY, MASS.—Rev. Henry Seymour was installed over the Congregational Church and Society in East Hawley, on the 3d of Oct. The Divine blessing implored and the Scriptures read by Rev. John D. Smith, of West Charlemont; introductory prayer by Rev. Asa B. Smith, of Buckland; sermon by Rev. Theophilus Packard, Jr., of Shelburne; installing prayer by Rev. William A. Hawley, of Plainfield; charge to the pastor by Rev. Sereno D. Clark, of Ashfield; right hand of fellowship by Rev. Samuel Harris, of Conway; address to the people by Rev. John Eastman, of West Hawley; concluding prayer by Benjamin F. Clarke, of Rowe; and benediction by the pastor.

The Society in East Hawley having recently erected a neat and commodious house of worship, and now having with perfect unanimity secured a worthy and sound pastor, they have reason to thank God, take courage, and go forward. Three pastors have been settled over this church, viz: Rev. Jonathan Grout, settled Oct. 23, 1793, and died June 6, 1835; Rev. Tyler Thacher, settled May 14, 1834, and dismissed Jan. 31, 1842; and the present pastor. No church or society of any other denomination has ever existed in the town.

Hawley is a rugged mountainous town, with a sparse population, and was not incorporated till 1792—later than the incorporation of 25 of the 26 towns of Franklin county—and yet it has furnished a *larger number of ministers* of the Orthodox Congregational denomination than any other town of that county. Their names and residences are as follows:

Rev. Oramel W. Cooley, pastor, Dover, Mass.
" Marshal L. Farnsworth, died 1838, Danby, N. Y.
" Pindar Field, pastor, Marshall, N. Y.
" Thomas A. Hall, teacher, Lee, Mass.
" Urbane Hitchcock, president, Ware, Mass.
" Jonas King, D.D., missionary, Athens, Greece.
" Alvah Lilly, preacher, Pewaukie, Wisconsin.
" Alfred Longley, preacher, Lafayetteville, Ohio.
" Moses H. Longley, preacher, late of Guilford, O.
" Isaac Oakes, preacher, East Bethany, N. Y.
" Alvah C. Page, pastor, Pelham, Mass.
" Jeremiah Taylor, pastor, Wenham, Mass.
" Oliver A. Taylor, pastor, Manchester, Mass.
" Rufus Taylor, pastor, Shrewsbury, N. J.
" Timothy A. Taylor, pastor, Slatersville, R. I.
" Thomas H. Wood, died 1842, Halifax, Vt.

These *sixteen ministers* were either born in Hawley, or lived there in early life; four of them are brothers, sons of a widow; one is a distinguished and able missionary of the American Board; and most of them were from families of small property, and were obliged to practice great industry, and employ strenuous efforts to obtain the means to prepare for their profession.

Some of the hill towns of Western Massachusetts have sent forth efficient and valuable laborers in the Gospel ministry. The first three American missionaries to Jerusalem were born of godly parents, in humble circumstances, within *forty days* of the same time, and within *thirty miles* of each other, among the green mountains of the old county of Hampshire, viz: Jonas King, D.D., in Hawley; Levi Parsons, in Goshen; Pliny Fisk, in Shelburne.

All honor to the mountain towns,
Their sons are resolute and brave,
To meet whatever tempest frowns,
Their fellowmen to bless and save.
T. P. J.

BELCHERTOWN, MASS.—Rev. Samuel Wolcott was installed at Belchertown Oct. 3d. Invocation and reading of the Scriptures by Rev. Mr. Cross, of Amherst; introductory prayer by Rev. Mr. Oviatt, of Boston; sermon, from Eph. 1: 10, by Prof. Smith, of Amherst College; installing prayer by Rev. Mr. Bates, of Granby; charge by Rev. Dr. Woodbridge, of Hadley; fellowship of the churches by Rev. Mr. Laurie, of South Hadley; address to the people by Rev. Mr. Colton, of Amherst; concluding prayer by Rev. Mr. McEwen, of Enfield; benediction by the pastor.

CHURCH CASE AT GUILFORD, N. Y.—We have received from Rev. Pindar Field a handbill signed by himself and Rev. W. B. Tompkins and M. S. Platt, with a request that it may be published in *The Independent*. We cannot spare our columns for the publishing of church trials and results of council *in extenso*. The one before us would nearly fill two of our columns, in close type. The material facts of the case may be stated as follows:

Mr. Lemuel Jewell, of Guilford, Chenango county, was a member in good standing of the Congregational Church in that place, and bore a good reputation as a Christian man. The church is connected in some way with the Chenango Presbytery, and appears on the list of churches *belonging* to that Presbytery, reporting 239 members. In the minutes of the N. S. General Assembly it is not designated as a Congregational Church, nor is the pastor, Rev. J. L. Janes, marked as pastor of a Congregational Church. A difficulty arising between Mr. Jewell and the church, he was finally suspended for contumacy, and as he avers, without any trial, and without even a notice of the meeting at which it was done, and then excommunicated. He thereupon appealed to the Presbytery, but the commissioner of the church denied that the Presbytery had power to reverse the decision of the church, which is Congregational; and the Presbytery yielded to the objection. Mr. Jewell then called an *ex parte* council, who inquired of the pastor whether the church would consent to refer all the difficulties in the case to a mutual council; and he thought they could not do it without a breach of courtesy to the Presbytery; but said they were willing, and ever had been, to leave the whole case to the decision of the Presbytery. Mr. Jewell, on the advice of his council, reluctantly consented to this course, and the Presbytery was convened to examine the whole case. The church refused to agree to this calling of a special meeting, but agreed to restore to Mr. Jewell the right, which he had lost by delay, to carry the case by appeal before the regular meeting of the Presbytery. As the Presbytery had already dismissed one appeal, for the want of jurisdiction, the *ex parte* council now felt constrained to convene a second time, and sent a respectful request to the church for the use of their records. The pastor and officers, and several members of the church, sent a written reply, expressing their surprise and grief at the convening of the council, as Mr. Jewell could have his rights without; and refusing to take any part in what they deemed irregular proceedings. The council, however, deemed it their duty to examine into the grievances of a Christian brother. The case seems to have originated in his presenting certain complaints to the church, which the church did not sustain, whereupon he requested a letter of dismission to the Methodist Church, and the church refused the letter. Mr. J. then absented himself, and for this was complained of, suspended, and excommunicated. The council conclude in these words:

"We are of opinion that whatever may have been wrong in Mr. Jewell's manner of procedure with the church, that he has been and is an injured brother; and his complaints are not without foundation in truth. Complainant produced witnesses from among his near neighbors, and from the Baptist and Methodist churches in his village, which fully substantiate his moral and Christian character, and removed all ground of suspicion, and all doubt of his right to a standing in the Christian church, and a participation in all its privileges.

We do therefore cordially recommend Mr. Lemuel Jewell to the fellowship and privileges of any evangelical church where he may choose to become connected.

W. B. TOMPKINS,
M. S. PLATT,
P. FIELD."

It does not appear to have been much of a case on its merits on either side; and might doubtless have been settled in the neighborhood, by the advice of mutual friends, had not the church felt under constraint from carrying out their principles as Congregationalists out of "courtesy to the Presbytery." It is better for a church to be one thing or the other.

The New York City Bible Society makes its annual appeal to the benevolent in the following terms. We hope they will receive a generous response.

NEW YORK BIBLE SOCIETY.

The extended operations of this institution have caused an accumulation of debt, now exceeding four thousand dollars; and unless the contributions to the treasury can be increased, the board of managers will be compelled to curtail the distribution of the Sacred Scriptures. They are, however, persuaded that a measure so painful is unnecessary, and that it is only requisite for the Christian public to be informed respecting the wants and labors of the society, in order to secure an amount of funds sufficient to supply the increasing demand for the Word of God.

The society now employs four distributing agents, whose whole time is devoted to making known Christ crucified through the distribution of the Scriptures, without note or comment. The reports of these faithful laborers are of the most interesting character, and demonstrate the usefulness and efficiency of the humble instrumentality of the society in the promotion of the eternal interests of men.

The distribution for the first eleven months of this, the 26th year of the society's labors, greatly exceeds that of the whole of the previous year. It amounts to 9,823 Bibles and 16,708 Testaments; making 26,531 volumes.

We, however, know that all the destitute who are willing to receive the Bible, and who are within the sphere of our labors, have not been reached, and we contemplate more extended efforts and greater efficiency than we have yet attained. Shall we be sustained?

At the last meeting of the board it was ordered that this statement be published, in anticipation of the applications for aid which will be made in behalf of the society. Donations may be sent to L. P. Hubbard, general agent, at the Bible House, No. 115 Nassau-street; or to William A. Smith, treasurer, No. 62 Wall-street.

By order of the Board,
E. H. BLATCHFORD,
GEORGE N. TITUS,
H. G. DE FOREST, } Committee.

FOREIGN.

The mail steamer Canada arrived at Halifax on Wednesday, and at New York on Thursday. The passage from Liverpool to Halifax was made in less than ten days. The passengers were 74, among whom was Frederika Bremer, the celebrated Swedish lady writer.

Commercial news without material change; cotton slightly depressed; breadstuffs firm; cured provisions steady; business rather at a stand in Manchester, and quite healthy in the metal districts.

Military operations have ceased all over Europe, with the exception that Comorn still holds out against all the power of Russia and Austria combined. Russia has demanded of Turkey the surrender of the Hungarians who have retreated to the provinces, but the Sublime Porte has positively and deliberately refused. England approves the refusal, and it is supposed will sustain the Sultan against the Czar. The Pope has taken up his abode at Naples, and evinces no inclination to return to Rome. What will Bishop Hughes do with his doctrine, that it is impossible for the Pope to live in any country where he could not be the sovereign? Is King Bomba superseded, or does he abdicate in favor of Pio Nono? Wherein would it be more derogatory to the greatness of His Holiness, to make his abode in the United States, where he would be one of the sovereigns, than in Naples, where he is not a sovereign at all?

GRAND PRIZE EXHIBITION.—It is said that Prince Albert is preparing for a grand exhibition of works of art and industry, to be held next fall, in Hyde Park, London, to which all the world is invited to contribute. Some of the prizes will be as high as £5000, and will be distributed by the Queen in person. It is a magnificent idea. Perhaps the Yankees will not win a prize or two. They will try for it, at least.

SOCIETY OF FRIENDS.—The total number of members of the Society of Friends in Great Britain and Ireland, is 18,733, viz., males, 8,592; females, 10,141. There are 25 Quarterly Meetings in England, three of them having from 2000 to 2400 members each; the others are generally small, from 100 to 300 members. Of the 18,733 members, 1504, or 8 per cent., are under 5 years of age; 5175, or 28 per cent, between 5 and 20; 9424, or 50 per cent., between 20 and 60; and 2630, or 14 per cent., above 60. The whole number under is 6679, or 36 per cent. The number between 30 and 60, or the period of social activity, is 7529, of which the males, 45 per cent., are 3388. We do not believe there is an instance in the world of a church, or religious sect or organization, numbering less than thirty-five hundred active male members, that does so much good, or exerts so much beneficial influence, in so many ways, as the Society of Friends in Great Britain.

CANTON VAUD.—The Paris correspondent of the *Christian Advocate and Journal*, who gives more and later news than any other, gives information that, about the first of September, no less than three religious meetings of dissenters were broken up by the police, and the persons who officiated, and those who lent their houses for the purpose, were indicted for this offence. The writer adds:

"Allow me to recommend these suffering witnesses of the Lord Jesus to the sympathies and prayers of the Christians of the United States. Many have emigrated and have sought religious liberty in the western world, but many are unable to do so, and their testimony is needed in Europe. May they persevere in the faith, and may they speedily be delivered."

THE WALDENSES.—Shortly after the edict was passed by the government of Sardinia, allowing full freedom of worship to the long-persecuted Waldenses, an application was made on their behalf to the authorities for a grant of a place of worship in the city of Turin. The government replied, that by granting liberty of worship, it was not intended to take the churches under patronage, but only to secure their equality and protect them in their rights; that the Catholic churches are not supported by the State, but by their own funds; and that the government was ready to grant any needed legal facilities towards the purchase or holding of property for public worship by the Waldensian churches. The answer strikes us as a very wise and proper one, and we are glad that the Waldensians have cheerfully acquiesced in its propriety. The *Echo of the Valleys*, their religious newspaper, says:

"We are far from being grieved at this, for we think that we should act very foolishly, and be very unmindful of our true interests, if we suffered the government to interfere with our religious affairs. We have already said, and we will not cease to say, 'Let us not become slaves for the name of liberty, or barter our religious independence against a few crumbs from the State table.'"

If the Waldenses in their poverty need more help to procure a proper place of worship in Turin, than they can readily obtain from their brethren in England, we suggest the inquiry whether it would not be useful in many ways for an able deputation from these churches to make a visit to the United States. What do Dr. Baird and Mr. Kirk say to it?

BAPTIST NOEL.—The negociations of Mr. Noel's friends to procure the chapel in Gray's-inn-road, now occupied by Mr. Mortimer, have failed. The owner of the building, Mr. Davenport, is insane, and his estate is under the care of the Court of Chancery; and as he is an Episcopalian, the Court did not think it right to authorize a lease of the property for purposes which he, if in his right mind, would not approve. The rumor is now revived that Mr. Noel will become pastor of the church in John-street, Bedford Row, now under Rev. J. H. Evans.

BISHOP OF EXETER.—Dr. Philpots has been so seriously ill, that he was obliged to postpone an appointment for a general ordination, and to journey for his health. The appeal of Mr. Gorham is to be heard by the Judicial Court about the end of the year. The Lord Chancellor being the presenter of the living, is considered to be interested, and will not sit on the council. Lords Brougham and Campbell, who are to decide whether Baptismal Regeneration shall be the creed of the Church of England, will call to their aid some of the archbishops and bishops. The general opinion is that the division of the Court of Arches will be approved. What will the evangelicals do in that case?

THE BRITISH ASSOCIATION.—The British Association for the Advancement of Science held its 19th meeting at Birmingham. A large number of the most distinguished scientific men attended. The next meeting is to be at Edinburgh, the first week in August. The receipts of the year were £1,961, which exceeded the expenses by £360. Col. Sabine tendered his resignation of the secretaryship, to the regret of all, but his resignation was not accepted. Sir David Brewster is elected president, and Professor Robinson, of Belfast, is second president for next year. The general meeting was held at the hall of the Free Grammar School, and the meetings of sections were at the Grammar School, the Philosophical Institution, and the Queen's Hospital.

BISHOP OF NORWICH.—The successor of Dr. Stanley has not yet been appointed. It is rumored that Dr. Whewell, Master of Trinity, Cambridge, and author of one of the Bridgewater Treatises, will have the place, as the diocese is intimately connected with the university. The two next mitres will then belong to Oxford.

GENERAL NEWS.

FROM CALIFORNIA.—We at last have a mail direct from San Francisco—the Government having concluded it better to allow letters to be brought for nothing, than to let them be detained a month for the regular steamer. The steamer Empire City, from Chagres, Sept. 20th, arrived here on Tuesday morning, with 74 passengers, and $450,000 in gold dust, consigned to 29 houses, besides an unknown quantity in the hands of the passengers. The Panama had arrived at Panama, having left San Francisco 1st Sept., bringing about a million dollars in gold.

The Convention for forming a State Constitution met at Monterey, Aug. 30th, but a quorum of delegates had not arrived. Much difficulty at the outset was anticipated, in settling contested seats, as there is no law to guide the determination. Hon. T. Butler King, M. C., of Georgia, was dangerously ill, of bilious fever. There is a good deal of sickness all around.

There are about 15,000 men digging gold on the Sacramento river, and 20,000 on the San Joaquin. The original rocker is the instrument chiefly used to separate the gold, no one yet thinking to employ quicksilver. It is expected that about twenty millions will be taken from each of the two districts, before the first of January. All organized companies dissolve at once. All machinery to wash gold is useless, and will not sell for its freight. Board at the mines is $3 to $5 a day. Only the robust and strong do well at digging. There are plenty of poor and destitute, discouraged and homesick people about San Francisco, and no small number of broken constitutions.

On the 30th of August, there were 61,585 tons of shipping in the harbor of San Francisco, besides about 60 river-craft. Arrivals of the month, 3,896, of whom 87 were females—6 married, 81 unmarried. Goods are plenty and cheap, and fine goods from China are abundant. Mercantile shrewdness reaps the richest harvests, while the poor diggers are often no better for their success. The Kanakas, or Sandwich Islanders, have suffered greatly from sickness—dysentery. The postmaster at San Francisco, Jacob B. Moore, Esq., has arrived, and is getting his office to rights as fast as possible. The Panama's mail *to* San Francisco numbered 20,000 letters, which, at 40 cents each, would yield $8,000. The *Alta California*, of Sept. 1, says:

"The following churches have been organized in this city:

1. Roman Catholic. Service administered every Sabbath, at their new church on Vallejo street.
2. First Baptist, Rev. O. C. Wheeler, pastor. Service every Sabbath, at their new church on Washington street, near the corner of Stockton.
3. First Presbyterian, Rev. Albert Williams, pastor. Service every Sabbath, at their large tent on Dupont street, near Pacific.
4. Protestant Episcopal, Rev. F. Mines, rector. Service every Sunday, for the present, at the house of J. H. Merrill, Esq.
5. Methodist. We understand that this denomination has commenced the erection of a church at the head of Washington street.
6. Congregational. The Rev. T. D. Hunt has consented to officiate occasionally for this church, until the 1st of November next.

In addition to the above, the Rev. T. D. Hunt, chaplain, preaches each Sabbath at the Public Institute.

In connection with the above, it is proper that we should state, that Sabbath-schools are established in the Baptist, Presbyterian and Episcopal churches, and there is also one attached to the Chaplaincy."

MORMON STATE.—The Mormons at Salt Lake, in California, have formed a Constitution, and are actually applying to Congress for admission to the Union, as a State. The Constitution was formed in March, but has been k

Editors' Cable.

Posthumous Works of the Rev. Thomas Chalmers, D.D. LL.D. Edited by the Rev. William Hanna, LL.D. Vol. VII. New York: Harper & Brothers, 82 Cliff-street. 1849.

This seventh volume of the posthumous works of Dr. Chalmers is the first volume of his "Institutes of Theology." It is divided into three books, of which the first is General & Introductory; the second treats of Natural Theology; the third, of the Evidences of Christianity; and this is followed by a series of lectures on the Subject-matter of Christianity. This volume is by no means a mere reprint of the Course of Theological Lectures published in the life-time of Dr. Chalmers. Though the topics treated are essentially the same there is a difference both in the manner of treating them and in the general arrangement. Some points also are more luminously presented than in the earlier works of the author; and we have here his latest and most mature opinions on the subjects which he treated, year after year, in the theological lecture-room. Growth was a characteristic of Dr. Chalmers' mind, to the day of his death. He often reviewed his opinions, and did not hesitate to change them for a sufficient cause. As a theologian, he was candid and independent. He did not think and speak in the technical language of creeds and schools. Hence there is a vigor and freshness in his theological disquisitions which makes them inviting, notwithstanding the verboseness. It will interest the reader to know what were his latest views on some disputed points in morals and theology. First, then, as to the nature of virtue:

"Now it is here that we join issue with our antagonists, and affirm that God is no more the Creator of virtue than he is of truth; that justice and benevolence were virtues previous to any forthputting of will or jurisprudence on his part; and that he no more ordained them to be virtuous than he ordained that the three angles of a triangle should be equal to two right angles. The moral and the mathematical propositions have been alike the objects of the divine approbation and the divine perception from all eternity; but He no more willed the rightness of the one or the reality of the other, than he willed himself into being, or willed what should be the virtues of his own character, or what the constitution of his own understanding. There is a wrong order in the conceptions of those moralists who resolve the virtuousness of morality, either in respect of its essence or its foundation, into the law of God.

The resolution of all virtue into the will of God has been designated the theological system of morals, and they who hold it have had the title given to them of theological moralists. Whether this has been meant as a stigma on our profession or not, the principle on which it has been affixed to us is one that we disclaim, as alike inconsistent with sound ethics and sound theology. We can never consent to a proposition so monstrous as that, if an arbitrary God had chosen to reverse all the articles of the decalogue, he would there by have presented the universe with a reversed morality, that should be henceforth binding, in point of duty and rectitude, on all his creatures. Vice and virtue cannot thus be made to change places at the will or by the ordination of any power, whether dependent or original and uncreated; and the same God, of whom it has been so emphatically said that He cannot lie, can neither alter the characteristics, nor repeal the obligations, of a morality which is immutable and everlasting.

And let it not be said that we hereby detract from the high prerogatives of the Eternal, or exalt a mere abstraction over the living Deity, by saying of morality that it is prior to his will, and independent of his ordinations. We disseminate not virtue from the Godhead, for, apart from Him it is but a shadowy and abstract conception, existing only in the region of the ideal; and nowhere but in His character, unchanged and unchangeable, has it existed from everlasting as a concrete and substantive reality. In the Divinity alone it is that virtue has its fountainhead and its being: not, however, in the fountainhead of the divine will, but higher than this, and anterior to this,—in the fountainhead of the divine nature. It is not the will of God which determines his nature, but the nature of God which determines his will. That is a code of pure and perfect righteousness which is graven on the tablet of the divine jurisprudence. But it did not originate there, for there it is but a transcript from the prior tablet of the divine character. Virtue is not right because God wills it, but God wills it because it is right. The moral has antecedency to the juridical—having had its stable and everlasting residence in the constitution of the Deity, before that He willed it into a law for the government of his creatures."*

Dr. Chalmers opposes what he styles "the Utilitarian system of morals," of which he regards Mr. Hume as the fittest representative. We are surprised to find no allusion to the discourse of Dr. Dwight on this subject, nor to the masterly treatise of the younger Edwards. On Dr. Chalmers' theory, that the foundation of virtue is in the nature of God, we see not how it is possible for God himself to have a moral character. A holy character is not with Him an object of choice, but grows out of his very nature, as good fruit comes from a good tree. The holiness of God, therefore, is not intelligent nor voluntary. "His nature determines his will." But on this very theory there is, after all, a standard of virtue distinct from the nature of God; for how did Dr. Chalmers know that the nature of God is holy, unless he had in his own mind an ideal standard of holiness, with which that nature was compared? To say that virtue "has its fountainhead and being in the Divinity" is not to define virtue; and the question still remains, What is virtue, or right, or holiness? The theory of Dr. Chalmers only carries one step farther back the absurdities of the theory that virtue is founded in the will of God, for it substitutes for that will an involuntary constitution, determining the will itself. Nor is there any relief from those absurdities, till we come to conceive of God as an intelligent and voluntary Being, whose supreme purpose is to promote the highest happiness, by all the resources of his infinite wisdom and power.

Dr. Chalmers justly attached great importance to the study of natural theology. He was at home in that field. With Bishop Butler, he regarded Christianity as "a supplement to natural religion;" he had no sympathy with those "pious and well-meaning, but withal mistaken friends of Christianity," who look upon natural theology with jealous distrust.

In arguing for the being of a God, Dr. C. rejects wholly the doctrine of innate ideas, and derives his proofs from External Nature, and the constitution of the Human Mind and its relations to External Nature. We are glad to see that he finds evidence in nature of the *benevolence* of God, and does not fall into the fallacy of some theologians, of asserting that the benevolence of God can be proved only from the Bible, thereby begging the whole question, by assuming that God is too good to deceive his creatures in his word, and contradicting Paul, who blames the heathen for being *unthankful*.

The question of the origin of evil, Dr. Chalmers does not attempt to meet; but he is "far from regarding the conjectural solutions of Leibnitz and others as altogether worthless." As hypotheses these may be of service, and they are good against an infidel hypothesis.

The "arithmetical balance" of Dr. Paley and others, "between the good and ill of our world," Dr. Chalmers very properly rejects, as an unsatisfactory explanation of the existence of evil. And he further suggests, that a due consideration of the justice of God, as well as his benevolence, may help to solve the phenomenon. But we prefer to regard Benevolence as the general and comprehensive moral attribute of the Deity, and to array his other moral attributes under that head. Justice is Benevolence, as concerned in the support of law. The law being good, Benevolence requires that it should be sustained by appropriate sanctions. On this view, taken in connection with man's free agency, we believe that all the phenomena of natural and moral evil may be explained consistently with the benevolence of God.

On the Evidences of Christianity, both moral and historical, Dr. Chalmers excels; only on the question of miracles he does not meet Mr. Hume quite to our satisfaction. He makes a masterly argument for the credibility of testimony; but he does not remove the antecedent improbability of a miracle, by showing that the object to be effected by it may be unworthy of a special interposition from God. When that is seen, the credibility of the witnesses is easily disposed of.

The following views on the Inspiration of the Scriptures will be interesting at the present time:

"I contend for the optimism of the Bible, which is really tantamount to contending for its plenary inspiration. Only I will not affirm positively, in how far the inspired men wrote at all times under a supernatural influence; or in how far they were left, each, to the idiomatic cast and peculiarity of his own genius. That they were so left in some degree, or that the inspiring force from above did not overbear them all into one style and manner of expression, is evident from the characteristic varieties which obtain between the different writers—as between Paul and John, for example, where the difference is as palpable as between Thucydides and Xenophon. Still, however, though this may affect the question of the *modus operandi*, it does not in the least affect the question of the *opus operatum*, as being altogether perfect, unerring, infallible. This is, to all intents and purposes, an advocacy for plenary inspiration; but lest you should be misunderstood, when you affirm the possibility of the authors being left, in some degree, to their own characteristic and constitutional idiosyncrasy of style and manner, do not omit to say, that it is only a question in how far God, the author of this Bible and of every word in it, chooses to avail himself of the ordinary, and how far of the extraordinary influences, all of which are at his own perfect command and disposal; and that, therefore, however this question be determined, or if not determined at all, because indeterminable, still the whole Bible is homogeneous, and the homogeneity is as complete, for the object of producing an absolutely perfect and altogether immaculate Bible, as it it had been carried the length of overbearing all the human peculiarities of temperament and habit and genius, by which the different writers both of the Old and New Testaments are so obviously characterized."

Dr. Chalmers throws out some valuable suggestions on "the right order of a theological course." He would place the practical first; and would treat of man's nature and wants, and of the adaptation of the Gospel to them, before venturing upon the high theme of the Trinity. "I am satisfied," he says, "that this less ambitious way of it is better suited to the real state of the science, and that much of the intolerance, and much of the unwarrantable dogmatism of our systematic theology, is owing to the synthetic style of our demonstrations."

But enough has been said of these Institutes of Theology to commend them to the notice of ministers and theological students generally.

LITERARY.

Little & Brown, *Boston*, have in press a second edition of Henry Colman's admired Letters from Europe. These letters were written during his agricultural explorations, and were addressed to different friends in this country, as friendly epistles; but their character became so widely known, that on the author's return to this country he was, in a sense, compelled to collect and publish them in volumes. His lamented death, showing that we can have no more of such, gives added value to the volumes which we have.

The same firm republishes Spier's French Dictionary, allowed to be the most complete vocabulary of French and English ever published in this country. It is based on the English dictionaries of Johnson, Webster and Richardson. The plan was submitted to Mr. Guizot in 1835, and the author has been assiduously engaged upon it for fourteen years. The *London Examiner* says:

"At last we have a real French dictionary—a dictionary of the modern French language, as it is actually written and spoken, compiled by a scholar and man of taste. And our French neighbors have an English dictionary, in counterpart, and on equal in value and utility.

"During the last century, the rapid and scarce credible progress of both France and England in science, arts, manufactures, arms, and politics, has added to both languages an infinity of words, at first technical now of daily current use. Our terms and phrases introduced by maritime and terrene wars, by the invention and development of machinery, that would have looked like magic to our forefathers, by chemistry and geology, by steam-navigation and railroads, by commerce itself and the laws relating to it, have made men's mouths familiar with new words, which in number almost to those contained in our most bulky French-English dictionaries, and which would, of course, be sought for in them in vain."

The *Albany Atlas* has the following very just estimate of the work by Mr. Stanton—"Reforms & Reformers in Great Britain"—in press, and just about to be published by Wiley:

"The sketches bring the history of those great popular movements, organized in the beginning of this century, out of the chaos in which the preceding one had closed, down to the present day. It is where the historian has stopped short, or turned aside, that these essays supply a much desired knowledge; for, with the generality of the world, the present is the real 'dark age,' in which everything is seen obscure, and in false proportion and doubtful hue. A man standing on this side of the Atlantic, occupies a position of disinterestedness and impartiality which cannot be expected in writers of the same generation, on the immediate scenes; and to the advantage of this position, Mr. Stanton adds the personal knowledge acquired by travel and study, and the power of a finely discriminating mind."

A mass of the private correspondence of Calvin has been discovered in one of the French libraries, and is about to be published. Fears have been expressed, that the Minister of Public Instruction, who is a Jesuit, will compel some mutilation of the letters relating to popery.

The readers of the *Eclectic Review*, of London, will learn with regret that the Rev. Dr. Price, who has edited this review with so much judgment and ability for twelve years past, has been compelled, by the state of his health, to give up not only this, but all literary and intellectual labor. He is affected with a disease of the heart, which requires perfect tranquility both of mind and body. Dr. Price has been a man of unbounded industry and activity. Should the state of his health permit a visit to America, he will find many friends. His doctorate was conferred by Amherst College, about 15 years since.

A vessel has arrived from Bombay, with 20 tons weight of antiquities from Nineveh, for the British Museum. Mr. Layard has returned to Nineveh, with a corps of scientific men, artists, engineers, and all needed aids, to continue his researches.

The veteran Alexander Von Humboldt entered his 81st year on the 14th of September. The friends of science and humanity, all over the world, will be pleased to learn that the illustrious author enjoys sturdy health, and has all his mental faculties in full vigor and brightness.

Stanford & Swords are about to republish a very important work, by Rev. William Goode, of London, on "The Doctrine of the Church of England, as to the effects of Baptism in the case of Infants." Mr. Goode takes ground against the doctrine of baptismal regeneration. But why argue against the decisions of the Courts?

We are happy to see that Mrs. Margaret L. Bailey, wife of Dr. Bailey, of the *National Era*, is about to resume her excellent labors, editing a periodical for youth. She will make a very superior paper, and we hope will be amply encouraged. The title of the paper is, "The Friend of Youth." It is to be illustrated with tasteful embellishments, and its columns enriched by the contributions of talented correspondents. Mrs. B. says she "hopes to make the *Friend* just such a paper as young people will be glad to see, and sorry to part with." Price, fifty cents a year.

Webster's Quarto Dictionary.—We are informed that Messrs. Merriam, of Springfield, have just received an order for a case of Webster's Quarto Dictionary, from a merchant in Calcutta. They have previously received several orders for quantities of the work from Bombay. Prof. Stowe has said of it, that "it deserves to be, must be, is, and will be, *the standard*, wherever the English language is spoken." The demand for the work abroad as well as at home, warrants the belief that he is correct in his estimate.

Farmer's College, Cincinnati.—Professor Silsby, from this college, has accepted, on a fortnight's notice, an appointment from the American Missionary Association to join the Siam Mission, and expects to sail with Dr. Bradley and Mr. Lane during the present month. The *Central Watchman*, of Cincinnati, gives this testimonial of his worth:

"Having been intimately acquainted with Brother Silsby for some years, we have no hesitation in commending him to the confidence and sympathy of all the friends of missions. After his earlier youth was spent on a farm in Pennsylvania, under the care of watchful and faithful parents, Mr. Silsby worked out his own education, and by the closest application and the most indomitable perseverance, won for himself an honorable reputation as a teacher and a scholar, securing the confidence of the faculty and trustees of the college, and the esteem and affection of his pupils. But Mr. Silsby has not been satisfied with his profession and field of labor for some time past. The question of duty as to entering the ministry has often occupied his thoughts and been the subject of advice among his Christian brethren. Unexpectedly the Lord opened to him a new and far-off field of labor."

PRACTICAL.

Translated for The Independent.

From Prof. Tholuck's "Hours in Devotion."

Oh how I wish to preserve to myself a natural, simple-hearted spirit, which feels itself drawn through all sorts of allurements to the eternal Magnet! The song which the pious Spangenberg has sung of Simplicity, touches the depths of my heart with wonderful force.

Holy Simplicity, wonder of grace,
Deepest of wisdoms, greatest of powers,
Loveliest ornament, affection's creatress,
Work of God only, the greatest of Formers!

Freedom walks in bonds,
Riches are but winds,
Into shame sinks beauty,
Lack we in simplicity.

While in simplicity are we,
The soul possesses light;
But when we double see,
Then vanishes our sight.

Simplicity but eyes the One,
To which all else doth vibrate;
Simplicity suspends itself alone
On the eternal Magnet.

When the magic veil, which the charms and the glory of the world draw around the eye, darkens the free look at my Savior, O holy word of simplicity, sound forth then, that all magic bonds may be dissolved!

O Spirit of the Lord, impress it deeply upon me, that my soul is no more mine, neither my body; that my body too belongs to my Lord, and that I must keep it from all spot, as a jewel which he has given me, and that I should fear still more the darkness of the natural heart. How everything tends to light up the tinder of ambition in me to a flame! I feel it how my own heart is so thirsty after human honor and human praise. And yet is human praise a sulphureous vapor, in which the rose of the most beautiful virtue becomes faded.

Revivals in the West.

In the *Christian Observatory* for September we find an article from Rev. James Gallaher, entitled "Western Reminiscences," from which we extract the following interesting account of scenes with which some of our readers were familiar:

There existed some twenty-five years ago, in the State of Connecticut, an association of pious females, called "The Tolland County Revival Society." That society, about the year 1825, sent an excellent man, who was also a worthy minister, to labor among the churches in East Tennessee. This minister was Nicholas Patterson. He had been, I think, for a considerable time associated with Rev. Asahel Nettleton. Why those pious sisters sent this brother to Tennessee, rather than to another field, I never knew. But he was an able minister of the New Testament, and he was most cordially received by the churches in that part of our Lord's vineyard. About nine years before his arrival I had commenced preaching at Rogersville, Tennessee, where, in a village numbering a population of four hundred, there was not one professor of religion—not a Baptist, not a Methodist, not a Presbyterian; for this county had been much neglected, and was a wild waste, while other counties contained churches of thirty years' standing. But at the time of Mr. Patterson's arrival, two churches had been formed in that county—one at the village or county-seat, the other thirteen miles distant; and the two churches embraced above three hundred members. This may be taken as a tolerably fair specimen of the state of the Church in that section of our country. In some counties the number of church members was greater; in some, not so great; but perhaps the above is near the average. Many of our preachers had the charge of two churches, some of three, and some even of four. Among these ministers there were many strong men—men who were "mighty in the Scriptures"—men, the joy and rejoicing of whose heart it was to unfold to listening multitudes the sublime truths of "the everlasting Gospel." Often, while listening to the rich discourses which they gave concerning Christ and the great salvation, have I found in myself instructed, encouraged, and my heart "lifted up in the ways of the Lord." Often have I felt the obligation to praise God for the institution of a standing ministry, and the Divine ordinance, that the Gospel shall be *preached* to all nations, and preached to the end of the world. When the English bishop asked the Welsh minister, "What kind of preaching do you have in Wales?" "We have very good preaching," was the modest reply. "What!" said the bishop, "I know you are famous for jumping in Wales, but I did not know it was owing to the kind of preaching you have." "Ah, you would jump, too," said the Welshman, "if you could only hear such preaching."

Repeatedly has this anecdote occurred to my mind when I have listened to the preaching of such pulpit orators as Isaac Anderson, John McCampbell, Frederic A. Ross, and Nelson, author of the "Cause and Cure of Infidelity," and other men of the same class. Now, such was the description of preachers among whom his brother Patterson found himself, when he arrived in Tennessee. And though they were workmen that needed not to be ashamed, yet Mr. Patterson, having labored with Nettleton and other successful ministers at the east, had much knowledge and experience, that was of great value to the ministers in Tennessee. Give instruction to a wise man, and he will be yet wiser." It is a proof of true wisdom to be willing to learn.

Mr. Patterson proposed what was called the "twilight concert of prayer for the revival of religion." Most of the churches throughout all that country entered into an agreement to observe this twilight concert of prayer. Where he family could come together at that hour they would then have their evening worship, and in that exercise pray particularly for the revival of the cause of God and the conversion of sinners. When it was not convenient to call the family together, each one, in his closet, or on his journey, or wherever he might be, alone would lift up his earnest prayers to God for the salvation of souls. Thus, over a wide land, from evening to evening, a vast volume of prayer for showers of Divine mercy went up to the throne of God.

The preaching of Mr. Patterson was plain, solemn, powerful, and aimed to convert men to God. He preached with *expectation*—as one who expected that God would hear prayer—expected that God would accompany his preaching with the energies of the Divine Spirit—expected that sinners would take the warning, and flee from the wrath to come. And this holy, heaven-born expectation, which so remarkably characterized the labors of that beloved brother, was diffused abroad. Other ministers now preached with expectation, leaning on the covenant promises of God. The church also, in the name of her great Redeemer, drew near, and took hold of the promise and the oath of God, "that by two immutable things in which it is impossible for God to lie, she might have strong consolation." The consequence was, that the windows of heaven were opened, showers of salvation came down, and the wilderness and the solitary place were made to bloom and rejoice, as the garden of the Lord. Every church that entered into this concert of prayer shared in the Divine blessing; and every church visited by Mr. Patterson was greatly strengthened by the encouragement of its minister and the increase of its members. The two churches of which I was then the pastor were nearly doubled in their numbers, and altogether doubled in their strength, during the two years that he remained among us. But the entire result can be never known until "the Lord himself shall count, when he writeth up the people, that this and that man was born there."

This revival continued for a long season, with power and great glory, in the State of Tennessee, and some of the results, after a lapse of more than twenty years, we are now able to specify.

Very many souls were savingly converted to God. Among these, quite a large number were middle-aged men, business men, professional men, and men whose weight in society was great, and whose lives ever afterwards were to the praise of the glory of God's grace. Many infidels were brought to renounce their infidelity, and turn to the Lord. Dr. Nelson, in his work on Infidelity, has given the public an account of the kind of scepticism which had polluted portions of the West, at an early day. Many of these victims were rescued from the destroyer. Dr. Nelson himself was converted before the revival that accompanied and followed the labors of Mr. Patterson; but many of his former associates were now brought to the Redeemer's feet, and he was made to realize that it was now his duty to "preach that Gospel which once he destroyed." Without the influence that was brought to bear on him during this revival, it is more than doubtful whether Dr. Nelson would ever have been a preacher, and whether his admirable work on Infidelity would ever have blessed the world.

Near the close of the year 1827, Dr. Nelson was called to take the pastoral care of the church at Danville, Kentucky. One of our young ministers, from East Tennessee, accompanied, or soon followed him. This was William G. Gallaher, now pastor of a church near Jacksonville, Ill.

This young man, then in feeble health, traveled over a considerable portion of the State of Kentucky, preached as he was able, and made known to the churches there, how the Lord had heard prayer, and blessed the labors of his servants in Tennessee. "Then were the disciples glad." Many of the churches in Kentucky united in the twilight concert; they also wrote letters to Tennessee, desiring Rev. Frederic A. Ross and another brother to visit them early the next spring, and assist them in the cause of God. On Friday before the first Sabbath in May, 1828, Mr. Ross and his friend met some of those Kentucky brethren at Richmond, in Madison county. It was a precious season—a day of the right hand of the Most High. "And the lofty looks of men were humbled, and the haughtiness of men was bowed down, and the Lord alone was exalted in that day." Their meeting continued four days. Then, accompanied by a number of the brethren, they proceeded to Lancaster, and preached there. Then to Danville, Nicholasville, Lexington, Paris, Cynthiana, Mt. Pleasant, Springfield, Flemingsburg, Maysville, Louisville, Frankfort, and other important points. They preached from four to six days, at each of these places. Many persons came from a distance to attend the meetings, and many were turned to the Lord. It is now twenty-one years since that series of efforts; and I have, during this long period, while traveling up and down in the great West, had reason to rejoice at the frequency with which I have met those who were then born of God. Scarcely have I visited a town, or an extensive neighborhood in any of the Western States, within the last twenty years, but I have found "burning and shining lights" in the Christian Church, who dated their conversion from that blessed outpouring of the Spirit of God, in 1828. Let me give one example out of many.

A few years ago, I had been to visit my aged parents in Illinois. It was during the severity of winter. The Mississippi was frozen over. I had crossed it on the ice; and when about fifteen miles from the river, night was approaching, and I stopped near a house which I had never been before. While I was fastening my horse, the landlord came out, and exclaimed, "Ah! I know you! Come in, come in." I could not identify him as an acquaintance; but he inquired, "Do not you remember the meeting at Mt. Pleasant, in Kentucky, in the year 1828?"

"Yes, I remember it well."

"Well, sir, I was plowing in a field, at a distance from the church. I had no thought of going to the meeting; but while I was plowing, I heard the congregation at the church sing these lines:

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much-loved saints,
For I must go with you."

"I immediately took my horse from the plow, went to the house, changed my clothes, and came right to the church; and at that time gave my heart to God. My aged father also joined with me on that occasion in a public profession of Christ as our Savior; and we are now both hoping for eternal life." Such was the statement of this plain, pious man, and such is a sample of the fruits of the revival of 1828, with which I have been meeting for the last twenty years.

While Mr. Ross and his friend were laboring in Kentucky, Dr. Joshua L. Wilson wrote a letter, inviting and urging them to come to Cincinnati. They accepted his urgent invitation. At Cincinnati the work of God's Spirit was marvelously extensive and glorious. In the space of six weeks, about six hundred persons professed conversion to God, in the congregations connected with the Presbyterian Church, and other denominations, also, were greatly blessed. It was, perhaps, the most powerful revival that I have ever witnessed. Soon after this, that beautiful building occupied by the second Presbyterian Church was erected, the third Presbyterian Church was formed, and then the fourth, the fifth, and the sixth. One of those brethren from Tennessee became pastor of the third Church, and soon after, he became a trustee of the Lane Seminary. He introduced in the Board of Trustees the resolution to call Dr. Beecher to the Presidency of the Lane Seminary; and he, as the officiating member of that Board, inducted Dr. Beecher into the office which he now holds in that Institution. A tide of holy influence has gone forth from that Seminary, and already extended far. A tide also of good, from the lives of those who were converted in those mighty revivals, has already blessed the souls of many. How wide those streams may spread, how far their waves may roll, before the trump of God shall stop the march of time, neither man nor angel can tell. But already we can see enough to awake the exclamation, "Blessed are they who are permitted to be workers together with God! Truly our fellowship is with the Father, and with his Son, Jesus Christ."

Now observe, all these immense results can be traced to the mission of Nicholas Patterson from Connecticut to Tennessee, as unquestionably as one trace the channel of the Ohio river from Pittsburgh to Cincinnati. Had not those pious sisters sent that man of God to the West, that concert of prayer would not have been entered into by the churches. Without prayer, that revival would not have come; without that revival, Dr. Nelson would not have been *constrained* (for it was a tremendous struggle) to abandon the profitable practice of medicine, and enter the ministry, in a country where privation and penury stared him in the face. Had he not entered the ministry, it is next to certain, his book on infidelity would never have been written. Had he not entered the ministry, he would not have been called to Kentucky, to the Danville Church. Then, there is no likelihood that the young brother would have gone and traveled through that State, introducing the concert of prayer, and making known the conditions of God's grace in the neighboring State. In that event, Mr. Ross and his friend would not have been invited to visit the churches in Kentucky. Had they not gone to Kentucky, they would not have been invited to Cincinnati. The great revival in Cincinnati, so far as their agency was the instrument, would not have taken place. The beautiful building for the 2nd Presbyterian Church would not have been erected at the time it was. Dr. Beecher would not have been called to that church, in connection with the Lane Seminary, nor would the Lane Seminary have been established certainly at that time. A host of young ministers now in the field, and that multitude of converts—"the long cloud of witnesses"—would not have been raised up, to bless the Church of God, in those wide-spread regions of the West.

How little did these sisters know what they were doing, when they sent their missionary to the West! Rev. Mr. Calhoun, of Coventry, in a letter to a clergyman in Boston, speaking of the Tolland Co. Revival Society, says:—"The Society embraced many of the most intelligent and devoted females in the County; and the annual meetings of that Society were of peculiar interest. It is affecting to me to call them to remembrance." Should any of them be yet living, and should their eyes light on these pages, I will say to such, in the language of the Queen of Sheba, "Behold, the half has not been told you." Wait for the clearer light, and the more perfect disclosures of eternity; and, in the meantime, "Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

MISCELLANEOUS.

Give! Give!

BY GEORGE H. CALVERT.

The Sun gives ever; so the Earth,
What it can give, so much 'tis worth.
The Ocean gives in many ways,—
Gives paths, gives fishes, rivers, bays.
So, too, the Air, it gives us breath;
When it stops giving, comes in Death.
Give, give, be always giving;
Who gives not is not living.
The more you give,
The more you live.

God's love hath in us wealth upheaped;
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live.

Increase of Ministers.—There are only six thousand Baptist ministers in the United States, and ten thousand churches. There are then four thousand churches without stated pastors. But the number destitute must be even greater than this, for many ministers are not giving their time to the work. When we behold this wide spread destitution, the great demand for ministerial labor—how does it become the churches to look to God, that the young men who are coming into our churches may be inclined to engage in the ministry. It is in answer to the fervent prayer of faith that we may expect an increase of the number of faithful laborers in the vineyard of the Lord. But the churches should watch as well as pray—we mean by this they should search out and encourage the gifts of those young men. An increase of prayer-meetings, where the young men are invited to take a part in conducting the exercises, would certainly facilitate this, together with other great objects of church organization. In the absence of these social meetings there is no opportunity to discover or to encourage the gifts with which a church may be blest.—*Baptist Banner.*

Eyes to the Blind.—Triumph of Surgery.—The *New Albany Bulletin* has an interesting account of an operation performed by Dr. Sloan, of New Albany, upon the eyes of the Rev. N. Hoskins, of Crawford county, Ia., who has been blind from his birth. The *Bulletin* says:

Mr. Hoskins was taken home to Crawford county, before the bandages were removed, and when this was done, we are informed by a gentleman residing in that neighborhood, that the operation was found to have been eminently successful. He describes the emotions of the patient, when suddenly possessed of a sense so novel to him, to be of the most enthusiastic description. Things which he had not long been acquainted with through the medium of other senses, became possessed of a new and surpassing beauty—and roads which he had been used to travel fearlessly when blind, had to be again learned. His wife and children, *whom he had never seen*, his friends, his parishioners, his home, everything endeared to him, became an unending source of delight and new-born gratification. He had the same confused notions of distance which we see the smallest children manifest, and took the liveliest pleasure in beholding the great variety of colors. In short, he was compelled to *learn* to see in precisely the same manner that the smallest child does, and to him it was an occupation of the most gratifying nature.

Winter Evenings.—A correspondent of the Newark Daily Advertiser recommends, as a means of keeping young men from improper resorts during the long winter evening, the formation of reading societies, the members of which shall meet at each other's houses, and under the guidance of some man of taste and erudition, read aloud the best standard authors. An excellent proposition. The minds, elocution, and health of many of our young men would be greatly benefited by its adoption.

The Tenth Wave.—A hundred times have we stood at the beautiful beach of Rhode Island, to watch the tenth wave, which is always larger than the preceding nine. Let any one try it at Nahant Beach, and he will find that in a hundred billows that come tumbling in, and breaking in foams at his feet, there will be *ten* larger than the rest. This is Maturin's meaning of the '*tenth wave*' of human suffering.—*Intelligencer.*

Prayer.—It is not the length, but the strength of prayer that is required; not the labor of the lip, but the travail of the heart that prevails with God. "Let thy words be few," as Solomon says, but full and to the purpose.—*Spencer.*

The Code.

The London News, after copying the article from the New York Code of Procedure relating to forms of action and pleading, says:

"Why, this is enough to stir the bones of Sir Edward Coke and Jeremy Bentham in their graves, though after a very different fashion—'these with joy, with fury those'—a statement of the facts constituting the cause of action in ordinary and concise language, without repetition, and in such a manner as to enable a person of common understanding to know what is intended.' Thirty years ago, in this country, the lawyers would have stoutly maintained that this was impossible. But within the last half century so many things have been taken out of the category of the impossible, that even the stoutest dogmatists are beginning to see difficulties in the way of strictly defining the boundary line between it and the possible. And our readers will be glad to perceive by the observations, which we transcribe from the *Jurist* of 16th June, that practical lawyers are now seriously turning their attention to the correction of the great evil of a complicated and fearfully verbose, and proportionally costly, system of pleading."

Lesson to Students.

What you do know, know thoroughly. There are few instances in modern times of a rise equal to that of Sir Edward Sugden. After one of the Weymouth elections, I was shut up with him in a carriage for twenty-four hours. I ventured to ask him what was the secret of his success. His answer was, "I resolved, when beginning to read law, to make everything I acquired perfectly my own, and never to go to a second thing till I'd entirely accomplished the first. Many of my competitors read as much in a day as I read in a week; but at the end of twelve months my knowledge was as fresh as on the day it was acquired, while theirs had glided away from their recollection."—*Memoirs of Sir T. F. Buxton.*

DEFERRED ITEMS.

Statistics of Intemperance.—Mr. William Logan, of Glasgow, Secretary of the Scottish Temperance Society, has published a work on the Moral Statistics of Glasgow, in which he shows that of 65 dissipated persons who had the cholera, 43, or 64 per cent., died; while of 135 temperate persons who had it, but 65, or 40 per cent., died. Of 60 who were temperate and in comfortable circumstances, 40 died, or 67 per cent. Of 40 destitute and dissipated, only 7 recovered, or 17 per cent.—equal to the difference between one-sixth and two-thirds, or one to four. Of 1900 patients in the Glasgow Lunatic Asylum, intemperance was the cause in 373 cases, or 20 per cent. A spirit-dealer confessed that he took £10 more on those days in which the out-door relief was distributed to the poor. Nine-tenths of those who availed themselves of the "Old Man's Friend Society," were reduced to poverty by drink. Of 10,736 prisoners, 4507, or 43 per cent., were cases of intemperance. In the Female House of Refuge, 19 out of 20 cases arise from intemperance. Of 234 boys in the House of Refuge, 72 had drunken fathers, 69 drunken mothers, 62 both parents drunkards. In Gorbals, out of 5013 prisoners, 2309 were recorded as "drunk and disorderly." In 12 months there were 8547 locked up at night as drunk and disorderly, but liberated without coming before a magistrate; of whom 4270, or 50 per cent., were females! Of 78 prisoners tried at the Justiciary Court, Glasgow, 7, or 9 per cent., could neither read nor write; but 62, or 79 per cent., had been in Sabbath-schools; and 59, or 75 per cent. of the whole, had left the Sabbath-school through intemperance. Of £1,200,000 spent in Glasgow for drink, £1,000,000, five-sixths, or 83 per cent., is spent by the working classes. All the religious and benevolent institutions, schools, colleges, poor-rates, police, and punishment of crimes, cost but £410,000, or 34 per cent. of the cost of drink.

Long Pulpit Service.—Rev. William Turner, of Gateshead, preached his first sermon in 1782, while Napoleon was yet in his teens, and the Independence of the United States was yet unacknowledged. The *Gateshead Observer* says:

"Napoleon has begun and ended his career—the American Republic has long ago celebrated its jubilee—the mail coach has been superseded by the railway train—penny postage and the electric telegraph have come into operation—and on Sunday, the 19th day of August, 1849, after a lapse of sixty-seven years, he ascended the pulpit, which he had occupied upwards of sixty years, and opening the sacred volume, read without spectacles the 22d chapter of Luke's Gospel, in a firm and audible voice. He then took for his text the 41st and 42d verses, and preached to a congregation, not one of whom had heard his first discourse from that pulpit. At the close he gave out the hymn of his friend and tutor, Dr. Enfield, concluding with the aspiration—

'Be Christ our pattern and our guide,
His image may we bear;
Oh, may we tread his holy steps,
His joy and glory share!'"

British Colonial Postage.—It is one of the monstrosities of human inconsistency, that the British government should continue the old system of exaction in regard to the postage of her colonies, for ten years after the experience of the countless benefits of cheap postage at home. This absurd and cruel policy is sensibly imitated by our own government in regard to the new and remote and slenderly attached territories of Oregon and California. Every letter which comes from England to Canada is charged first the exorbitant tax of one shilling per ounce postage, and then an old fashioned and almost prohibitory colonial inland postage besides. The emigrant who lives 301 miles from Halifax must actually pay 2s. for every letter he receives from England, Ireland, or Scotland. The natural effect of such an enormous tax on correspondence between the two countries is, in the majority of cases, to prevent the poor man who goes there to better his condition from writing home to tell his friends how he has succeeded. After having been accustomed, when at home, to send a letter to any part of the United Kingdom for one penny, he, all at once, finds that he is now debarred from that invaluable privilege. Almost everything that he uses is cheaper than at home—the only thing that is much dearer is postage. Provisions, he finds, are little more than half the price they were in Ireland when he left that country, while wages are four times higher; but should he wish to write home, and tell his friends this good news, or should he himself pine for intelligence from the "Old Country," as an emigrant will naturally do for the first few years after his arrival in a strange land, he can only do so by paying, at the very lowest rate, sixteen times what a letter would cost him in Ireland. The same argument applies with nearly equal force to our own country, in favor both of the grant of cheap home postage and of the great international boon of Ocean Penny Postage.

The Clearance System in Ireland.—Eight years ago there were in Ireland 310,375 "holdings of land," each not exceeding five acres, and 252,778 from 5 to 15 acres, while those above 15 acres were only 128,061, being only 18½ per cent., or less than one-fifth of the total number, 691,214, embracing, upon a rough calculation, about six millions and a half of acres. In 1848, the holdings of not above five acres are reduced to 146,041, only 47 per cent. of the number in 1841. It is said that, in Connaught, the smallest and poorest of the provinces, 27,000 holdings were extinguished in one year, by consolidation into 597 farms, involving the eviction of 130,000 people, who had nowhere to go when driven from their cabins. The practice is, to turn the people out of the house, and throw out their little effects, and then set an accompanying gang of laborers instantly to level the cottage to the ground. On one estate, Belmont, in Tipperary, 100 houses were thus cleared of the human *weed* in a single day. In the meantime, the farmers are eaten up with the poor-rates and other taxes. A Mr. Leader, in the county of Cork, who owns in fee his farm of 240 Irish acres, which he cultivates in the best manner, finds all the profits absorbed by the following list of taxes:

Two county rates,	£39	15	10
Poor-rates, made Nov. 27, 1847, at 3s.	51	9	0
" made Mar. 18, 1848, at 6s.	102	18	0
" made Sept. 26, 1848, at 2s. 6d.	42	17	6
Quit rent,	2	18	9
Road rate of 2½d. per £,	4	11	5½
Tithes,	6	0	0
In all,	250	10	6½

Another illustration of the condition of the people appears in the parliamentary documents. There are 73 towns, averaging above 2000 inhabitants each, in which there is not a bookseller's shop. It is found that a large proportion of the Irish schoolmasters, even those who are respectably qualified in regard to classical and scientific attainments, are wholly ignorant of English literature, even of the most popular kinds.

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